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EXPLORING OUR FRIENDS

THE OTHER DAY I found an exquisite clump of sweet violets hiding in the very heart of a bed of nettles! And I think this discovery gave me more pleasure than those I found in the protective company of the harmless ivy! That is what Froude tells us he found in Thomas Carlyle. That is what we should find in one another, if only we had eager, patient, and love-washed eyes. Human life is not all nettles; to affirm it is the perverted judgment of the cynic; they who have a passion for God will find the Godlike everywhere; they will find the violets of moral loveliness even in the midst of the noisome waste. And when they have found them their fellow searchers shall hear an exultant shout, and they shall come together, and in the gracious discovery there shall be a common "rejoicing in the truth." My brethren, a taste for God will make us experts in the discovery of the lovely. "He, the Spirit of Truth, . . . shall guide you into all truth."—J. H. JOWETT, D.D., *in the Christian Herald.*

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VOL. LII MILWAUKEE, NEW YORK, AND CHICAGO.—AUGUST 21, 1915 NO. 17

EDITORIALS AND COMMENTS

The Objectivity of Faith

TECHNICAL terms either lull a man into security or else bore him excessively. Either way he goes to sleep. And the fault does not lie with the terms but with the man.

Technical terms are designed as a labor-saving device, not as an opiate. They are fixed quantities, incapable of change. Precisely for that reason a so-called dead language such as Latin or Greek is the best source for technical terms; a spoken language is always subject to change. In this mutability lies a fruitful source of confusion and misunderstanding. The laziness of mind which refuses to take account of this factor produces the hide-bound partisan who mouths shibboleths which mean one thing in New York, another in Chicago, something quite different in San Francisco, and are possibly unintelligible in London or Dublin. Quite obviously "neutrality" means one thing in Paris and another in Berlin, while Washington is often hard put to it to guage the foreign conception of "American neutrality." For the term defines the attitude of living beings, and living beings defy definition. Their attitude is tersely summed up in the clear-cut Latin proverb: *"Quot homines, tot sententiae."*

Thus there are many pitfalls to be avoided in the use of technical terms. Human nature has to be considered. When Socrates took too literally the sage advice to define his terms before engaging upon controversy, the Athenian people found it easier to silence him by hemlock than to learn the meaning of their own every-day words. Undeterred, we venture on some definitions, though more fiery passions are aroused by theological than by philosophical discussions.

What then may we say of the "Objectivity of Faith"? A man announces by this phrase that Faith is external to him, till he has embraced it, and that it is true, whether he holds it or not. He gives to Faith a valid existence apart from his own action and apart from its reaction upon himself.

So stated, there seems to be no ground for quarrel. Yet the Reformation, with its controversies, its bitterness, its wars and persecutions, arose by reason of contentions round this theme. If the Spanish Inquisition dealt in physical torture, it must always be remembered that—at least in theory—the victims were not persecuted for their "views," but for their actual relations with the Church. It was the Protestants who, like Calvin at Geneva, persecuted for opinions. And the difference is illuminating. The Church was a body. She might be the hind or the panther. She might be the faithful witness or the scarlet woman. Yet everyone realized, and acted on the fact, that the Church was objective, and that one might be in a state of schism from it. No one can be in a state of schism towards Protestantism. You can deny it, decry it, ridicule its philosophy; you can praise its liberality, admire its breadth, accept its contentions; but you cannot join it, nor secede from it. Papists were implored to leave the Church. Protestants were urged to return to the Church. The Church was, and is, objective. But one could only be urged to adopt or to reject Protestant views.

Protestantism is purely subjective. It cannot form a cohesive body. Protestants may agree to coöperate, may agree to associate themselves together, but thereby they have not created a body. By its very nature it is precluded from propagating itself. The Protestantism of a son is not that of his father. In each person it takes on a new form, a new expression. It is only a flexible system of thinking. So any person may be a Protestant; only by accommodation of language may we speak of "a Catholic." The terms are not on the same plane. A man is called a Protestant because of the opinions which he holds. A man is called a Catholic, not because of his opinions, but because of his inclusion in the Catholic Church. In other words, Protestantism is subjective, Catholicism is objective.

FURTHER EXEMPLIFICATION of this is afforded by the Reformation's history. There were many anathemas hurled broadcast. But it was always the Protestant who cursed his opponent for his opinions, for his personal attitude towards doctrines. The Catholic hurled his anathemas against rebellion, against persons who threw off the discipline of the Church. Very likely he was often offensive in his way of doing it, and extreme to mark what was done amiss. But the Protestant failed to understand the viewpoint of the Catholic. Being unconscious of the corporate life of the Church, he imagined that he was condemned by the Church for his thought. Consequently we discover in his polemics an amazing mass of imputations, of perverse distortion of the dogmas of the Church, many charges of dishonesty and of bigotry. It is pitiable, but natural. For if he failed to grasp his opponent's mental outlook he was, at least, bound to attempt to estimate his intellectual powers, or his intellectual honesty. The charge of bigotry sounds odd in the mouth of a pronounced individualist, until we realize that the individualist is assuming for his opponent the same platform, the same cast of mind, as for himself. If he condemned a Catholic for views about the Mass, or for views about Justification by Faith, he thought that the Catholic Church in its turn was condemning him for his own views. Whereas the Church condemned him for breaking the unity of the Body either by actual schism or by the adoption of a partial and exclusive system in place of the Creed and Sacraments from which together flowed her fuller life. It is a muddle-headed thing to do. But the Protestant tried to put himself in the Catholic's shoes, remaining all the while himself, and that self Protestant.

Few Roman Catholics to-day can realize that we do not propose to substitute Canterbury for Rome. And when we see them trying to impale us on the horns of the old dilemma, "either Rome or Canterbury," we are inclined to wonder at their in-

ability to think our thought. We need impute to them no wish to shirk the issue, still less should we allege deliberate intention to distort our claims. The Papist simply asks: "If I were an Anglican, how should I present the claims of the Church of England to be Catholic?" The Church apart from some kind of Papacy is now unknown to him. Our denials of his picture are to him incredible. Yet he makes no mistake with regard to Protestant theology. He describes it just as we do. He describes it just as Protestants can describe the systems of Kant, Hegel, Fichte, James, or any other philosopher, ancient or modern. He never asks: "If I were a Presbyterian, how should I present the claims of Edinburgh or Belfast?" In other words, the Anglican Church is not a system of thought—on that point friend and foe are of a most disconcerting unanimity. It is a body. Membership is easily discerned. Its requirements are quite simple. They consist of Holy Baptism, and of a specific relation to the Bishop of the diocese described ecclesiastically as "being in Communion with him."

The Church is not concerned about "opinions," as such. Few members of a lunatic asylum or a bridge club are accurate in their theology; but we do not place them on trial for heresy. The Protestant will put his minister through the "Fundamentals." But there is no laxity on the Church's part. Her Faith is true because God gave it to her, not because she holds it. What is vital is the reception of the Sacraments without impediments. Unsound theology will rob a soul of something of the fruits of the Sacraments; it cannot rob him of the power to administer the Sacraments, for the power is not his personal possession. He has no way of adding to nor of subtracting from the objective reality entrusted to him. Even in that Sacrament wherein his personal powers are most in evidence, the Sacrament of Penance, his Absolution is valid in proportion to the completeness and validity of the Confession. It is the priest, and not the vestments, that "says Mass." It is the priest, and not the Reverend Dr. Jonas or the Reverend Father Ambrose, that absolves. The power belongs unto the priest, and not to "the man beneath the priest." His "views" are things of little moment, except in so far as they affect his faithfulness in execution of his Ministry. This is the Catholic attitude.

There are some "views" that can affect the faithfulness a priest may show in execution of his Ministry. Their treatment is a problem purely of administration. When, and where, and how, shall such a priest be brought to book? Our Church has as yet adopted neither the Roman nor the purely Protestant methods; hardly knows, indeed, what her own method is. So both laugh at us. Mayhap we shall learn something of the Russians to our great advantage when the dove of peace has once more settled over Europe. But even in our chaos we have still preserved the instinct of the Catholic. We do not ask for "views." We ask for willingness to carry out the duties of the priesthood. The Church has given a form of sound words, sound in health themselves and making others sound. These words are as the jewels in which her Faith is set. But they are not her Faith. They are merely the best possible summary declaration of her Faith in human speech. And every individual life is making test of that Creed and Faith.

The Protestant conception of Faith presupposes its growth and increase. The Catholic conception denies such growth and increase. Yet the effect upon the individual is the same in either case. It is the Catholic who looks for growth in the person. Every day we add to our knowledge of the Faith. It makes some difference of a lasting import to regard this additional knowledge as an increase in the Faith. That is to emphasize only the subjectivity of Faith. There is a right sense to the prayer, "Lord, increase our faith." It means the increase in the intensity of our devotion to our Lord. But one could not ask for an increase of our Creed. We are asking for an increase of our faithfulness, for a deepening of our convictions, a strengthening of our loving confidence and trust in God. We are not asking for more things to be added to our Creed. God's revelation of Himself in Christ is final and complete, and that revelation is the Church's Faith, which God committed to her. That Faith has objective reality, a validity independent of what we make of it. As a rule Protestantism neglects this element; neglects rather than denies it. But the neglect has consequences nearly as far-reaching as open denial would have. For either way one treats the Faith as one's private and personal property. My own I can alter. What is another's, even if that Other be God, I cannot alter. Unfortunately, just because it is God's, many suppose He will not care if we do attempt to alter it.

Subjective the Faith is, only in so far as we submit to it, and by submitting, make it our own. In Hegelian terms, Subject becomes Object then. This self-surrender is the keynote of the Christian Religion, and, thank God, it is still the cry of the older style of Evangelical. Their religion was often better than their Creed; one could not say the same of Catholics. Their Religion is their Creed, their Creed is their Religion. This identity was found in its absolute perfection only in the Son of God. That is why no one person can be styled, absolutely, "a Catholic." It is also why any one can be an absolute Protestant. From the theoretical standpoint of Protestantism a man is no better than his beliefs.

It is not on the facts we differ. It is on their application. Therefore Justification by Faith loomed large in the controversies of the Reformation. And therefore the disputants very rarely understood the bearing of the opposing theory. The words used by both parties were seemingly and in fact identical. The experiences connoted by those terms were poles apart. A latter generation sees how, in the din of battle, the inner meaning of their differences could escape the controversialists. A man is truly justified by Faith. It makes a vital difference whether that be his own Faith or the Faith of Holy Church. There were some "neutrals" in those days. And possibly a neutral must console himself, when both sides abuse him, with the thought that he alone can see how much all three are fundamentally at one. The giving of the blows he may with humorous philosophy ascribe to errors of the mortal mind, but, if he be not thoroughly committed to that theory, he will rub his bruises gently.

And yet it may be wrong to speak as if there could be neutrals in this conflict, even though its thunders roll no more so loudly. For the Church's Faith concerns Jesus Christ, the same yesterday, to-day, and forever. And her Faith still challenges the world, demanding unconditional surrender of the heart and intellect and will of man to her compelling sweet dominion.

For man was made for God, and his soul can find no rest until it rests in God.

WOMEN in the states of Illinois, Wisconsin, Michigan, and Indiana raised $220,000 for foreign missions during the last nine months.

What a splendid inspiration to women and to men everywhere! What a noble record is this for the Middle West to hand proudly down to the country! How proud we are of it!

N. B. The women were Methodists, and the contributions were for Methodist missions.

ONE sometimes wonders whether any "fact" is really established by history. One of the "facts" in early American Church history that has been accepted by practically all of our historians is the alleged declaration of South Carolina in the days immediately following the Revolution, that no Bishop should ever set foot on South Carolina soil. The latest historian to make the assertion is the scholarly Bishop of North Carolina who, writing in the *Constructive Quarterly* on the life of Bishop Atkinson, says:

The "Facts" of History

"The diocese of South Carolina came into union with the General Convention, with an express proviso that no Bishop should be established in that state. And when the first Bishop was elected it was with the declared purpose of having a Bishop who could ordain men to the ministry, so that the diocese might withdraw from union with the other dioceses, as it would not consent that the House of Bishops should have an equal voice with the clerical and lay deputies in legislation. And Bishop Smith had not even a seat in the diocesan convention of South Carolina, except as a delegate elected by the vestry of St. Philip's, of which he continued to be rector."

In the *Southern Churchman* of August 7th the Rev. Percival H. Whaley, D.D., historiographer of the diocese of South Carolina, separates the foregoing paragraph into four distinct assertions and challenges every one of them as inaccurate. And though Bishop Cheshire's statement only recites what has generally been accepted as fact, it really looks as though Dr. Whaley had vindicated his diocese by the presentation of the

evidence, and as though, therefore, South Carolina has been a much maligned party by American Church historians.

It all hinges on the meaning of a proviso which the South Carolina diocesan convention made by resolution in accepting and ratifying the proposed constitution of the Protestant Episcopal Church sent to the dioceses for the purpose as a result of the General Conventions of 1785-86. Article 6 as proposed read:

"The Bishop, or Bishops, in every state, shall be chosen agreeably to such rules as shall be fixed by the respective conventions."

To this section the South Carolina convention raised objection "so far as relates to 'the establishment of a Bishop in South Carolina.'"

Certainly one's first inference would be that which historians have generally drawn—that South Carolina accepted the constitution only with the understanding that there should be no Bishop in South Carolina. But Dr. Whaley cites abundant evidence to show that South Carolina repeatedly accepted the system of episcopacy before, during, and immediately after the time of that resolution and could not, therefore, have intended to repudiate the system by that action. South Carolina representatives had participated in all the early action of the conventions of the state-dioceses in which provision for Bishops was interwoven inextricably. They had participated in the request to the English Archbishops for consecration of Bishops for America. They had been particular during colonial days to assure themselves of the fact of episcopal ordination of their clergy, and at one time a clergyman who claimed to have lost his letters of orders was debarred from officiating in St. Philip's Church. To all of which we would add, from our own reference to the early journals, that the adoption of the proposed constitution of 1786 for transmission to the dioceses, in which not only this Section 6 was included but also repeated references to Bishops, is recorded to have been unanimous (Perry's *Journals,* I. 40), South Carolina being represented. Dr. Whaley believes that the qualified acceptance of Section 6 implied, not that South Carolina objected to having a Bishop, but rather that it objected to some sort of "establishment," in the technical English parliamentary sense, which was feared from the language of the section.

Very likely the fear was unreasonable and groundless; but to-day, a century and a quarter later, plenty of dioceses, possibly South Carolina among them, would be just as unreasonable if a constitutional amendment to establish Archbishops were sent down to the dioceses from General Convention. The tendency to "see things" and to be abnormally cautious about agreeing to some next step in ecclesiastical advance has not been confined to the eighteenth century nor to South Carolina, although that diocese has afforded the crowning example of extreme caution and its good name has suffered from the evident misunderstanding—if such it was—of the grounds of its fears, ever since.

We shall be glad to learn how the Bishop of North Carolina looks upon this attempt to disprove what he has written; and we shall hope to have it established that at least South Carolina may be entitled to the benefit of the doubt from future historians.

THE resignation by Dean Delany of the position of Dean of the Cathedral of Milwaukee, in order that he may accept work in the parish of St. Mary the Virgin, New York, bears testimony again to the continual drain of the more prominent clergy from the Middle West to the great eastern dioceses. Wisconsin alone has sent, within a very few years, to New York, Barry, Edwards, Moller, and now Delany, and to Massachusetts, Fosbroke, Mallory, and William Austin Smith. These are losses such as not even the great metropolitan dioceses of the East could stand without being affected thereby. We do not begrudge them—if New York and Massachusetts will respond to those larger ideals which seem generally (is it only western provincialism that makes it seem so?) to animate the Church in the Middle West, where there are no long-established traditions of church-going and where, therefore, the Church wins a place only by sheer hard work. Mere conservatism can live and even thrive in New York and Massachusetts; in Wisconsin it would mean stagnation and parochial death in a very few years. Very much of American Church history can only be understood by realizing this condition, and the survival of the fittest in Wisconsin is a pretty good recommendation to work on the Atlantic seaboard where, in spite of very real difficulties, there seems to be more opportunity to show results than an equal expenditure of energy makes possible in the Middle West.

Clerical Movement Eastward

Wisconsin will not begrudge these contributions to New York and Massachusetts, if New York and Massachusetts will realize that the Church expects them to pull forward and not backward in the things that make for the progress of the Church. We expect *leadership* from those strongholds of the Church; and the "Prayer Book Papers" and similar relics of the ecclesiastical stone age that we get are a rather poor realization of our expectations.

WE are grateful to many correspondents for their continued interest in THE LIVING CHURCH WAR RELIEF FUND. The letters accompanying the gifts bring many expressions of kindly cheer, and the American duty in this war, of alleviating distress wherever it is found, of maintaining the activities of the Church in war countries wherever these have been commenced, is recognized and carried into effect by means of these offerings. God bless the recipients and the givers!

War Relief Fund

The following is the list of contributions for the week ending Monday, August 16th:

Francis Lynde Stetson, New York	$ 250.00
E. S., Norristown, Pa.	5.00
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R. C. Applegate, Morristown, N. J.‡	10.00
Total for the week	$ 424.35
Previously acknowledged	13,629.98
	$14,054.33

* For Belgian relief.
† For relief in France.
‡ For relief in Switzerland.

ANSWERS TO CORRESPONDENTS

NIOBRARA.—The address of the *Parish Leaflet* is Hobart, Ind.

"SOFTNESS" IN THE CHURCH

"SOFTNESS" in the Church militant is a sign of weakness and a manifestation of decay. Hence it is that we covet for humanity a strenuous Church which is willing to endure "hardness." We are afraid of that gospel which is only a thing of light and sweetness and which promises victory without painful renunciation, hard marching, and dark nights. We are afraid of that spiritual campaign which requires no assault on the enemy, but is a succession of holiday musters. We are afraid of all this talk about long sermons and the time expended in sanctuary worship. We are afraid when the only effect the trials of a small and troublesome pastorate have upon the pastor is to cause him to fix his eyes on the big charge in which trials are unknown. We are afraid when preachers and people allow rain or snow, heat or cold, to prevent a single Church service.

We are afraid of all this and much else that we see. Why? Because it betrays that spirit of softness in the Church which makes impossible the strenuosity and endurance that condition victory. God cannot do anything with a soft, flabby Church. The progress of the Christian Church through the centuries represents a long ascent made up really of a succession of ascents and descents. Each ascent follows a period of hardness for the Christian army. Each descent follows a period of softness. The exhortation which we sorely need right now as a Church is that which Paul gave to Timothy: "Thou therefore endure hardness as a good soldier of Jesus Christ."—*Christian Advocate.*

THE MOST searching wearinesses are those which numb the springs of eager and radiant action; the most blessed rest reaches and recharges the inner hiding places of power. Strange lands and storied cities and all communion with the spirit of beauty do their perfect work if they reëstablish faith and hope and joy in their places of administration. The deep and abiding gains of happy summer experiences will be secured only as we discern beneath the swing of ocean tides the unfailing tides of God's love and care, find His help in the hills, His healing in green pastures, and His shepherding by still waters.—G. G. A., in the *Congregationalist.*

THE CAPTAIN OF OUR SALVATION

By H. C. Tolman, D.D., LL.D.

TWELFTH SUNDAY AFTER TRINITY

THE phrase clearly shows that our Christian life is a warfare, a struggle, a stern conflict. It is a fight which calls for the exercise of all our powers. Temptations assail the soul, but they make that soul strong and heroic.

Innocence is not virtue. Innocence is the mark of an undeveloped life, and this state may be protracted even into mature years. The soul may never have wrestled with evil in the world. It may have been guarded and shielded from contamination with its fellows.

Such a man is like the soldier who has never entered a great battle, who has never heard the note of the bugle, who knows nothing of the whistle of the bullets, who has never faced a foe.

Manhood is formed by daily conflict with great forces, and character is a mastery of these.

Asceticism may preserve innocence, but no asceticism gave us a Savonarola, a Luther, or a Christ.

Sorrow and affliction may tear the heart, but these are like the plowshare which opens the hard ground that it may bear fruit. These are like the chisel in the hands of the sculptor, which moulds the rude block of marble into the symmetry and perfection of the Doric pillar.

The military metaphor plainly tells us that Christ is our leader, that He goes the way before us, but that we must follow.

We must suffer as Christ suffered; we must serve as Christ served; we must love as Christ loved.

What does it mean to follow after Christ? It means to get the Christly vision of sacrifice, to follow His steps in ministration over the hot sands of Judea, to rebuke sin, hypocrisy, meanness, sham, littleness. It means to go to Gethsemane to make God's will supreme in our life, to walk the Via Dolorosa bearing the cross of service, to ascend the hill of Calvary, to crucify our selfishness and to enter into the immortal life of love.

The bugle call is the call to sacrifice. The victory is the victory over self.

A man was recently criticising in my presence what he considered was the selfish element in Christianity. But he was criticising the wrong thing. What he meant to criticise was man's selfish conception of Christianity. And alas, it is too true that we sometimes have this selfish conception. If I struggle hard to save my own soul because it is my little individual soul which I am endeavoring to save, if I believe a creed simply because it brings to *me* peace and comfort, if I give my alms to feed the poor because I think I am thereby laying up treasures in heaven, if I imagine I have a kind of title deed in the Kingdom of God, then this is absolute selfishness, not Christianity.

If I toil hard to save my soul, it may be that I shall succeed, but of one thing I am sure, that if I give my life to save the soul of another there will never be a question about my own salvation. "He that loseth his life the same will save it."

Let us not content ourselves with the thought that we are God's beneficiaries. No, we are His messengers, His servants, His ministering angels.

God wants many saved, but He wants you and me to be saviours.

Pious expressions which may readily flow from our lips can never be substituted in the warfare of life for sacrifice and service.

We can never serve God without serving humanity.

We can never sin against God without sinning against humanity.

The test of our following our Captain is determined by the degree of our service to humanity.

St. Francis of Assisi, we remember, after a life of self-renunciation and love which entered into the life of the world so fully that he even preached to the birds that they should be thankful, beheld a vision of Christ and His Cross, and so vital was that vision to his soul that he bore on his body the stigmata of our suffering Lord.

So, as we follow the Captain of our Salvation, we must bear on our hands the print of the wounds which He suffered, that these hands may never be outstretched except in loving ministration and consecrated service.

CARING FOR THE BLIND IN GERMANY

Another Phase of Relief Work

LURID DESCRIPTION OF WARFARE IN THE TRENCHES

MUNICH, July 15, 1915

IN my last letter I wrote of the situation of the crippled soldier which has a side of growing relief because of what can be and is being done. There is another class of the injured which has greater pathos and depression connected with it such as cannot be shaken off by those trying to help them. I mean now the blind. Their blindness is so new, they are so little used to it, they are so much in the dark and away from their long-accustomed bearings, that they seem utterly helpless —not at all like people long blind. The most of them are so in the flush of youth that they seem like big, eager, healthy boys suddenly deprived of one half of what makes them alive and joyous. Wonderful is the light, and wonderful is the eye, and merciful is the good God that made them so good; and we don't realize this enough till we look into the poor faces of these newly blind youths with the "light that failed" and realize how much is always in a few words of our good Lord: "The light of the body is the eye." Then we sit helpless and can only hope that the eye that is left them may be single and so the body be full of light, though the darkness be without.

We gave an organ recital for the blind soldiers of our hospital last week in the American Church. After the recital we took them into the library and had for them coffee, cake, and ice cream; and afterwards (there were no ladies), cigars. The idea was that of Dr. Fullerton, our Columbia professor of philosophy, who is a member of our Church as well as of the hospital committee. He also paid the expense. An hour before the recital began we found them all in the library waiting. Their anticipation had made them impatient and time elsewhere had little value to them. Eleven of the fifteen came accompanied by four lame soldiers as guides. Four of the eleven blind were new men; the rest all knew me by voice as I came in. When the time came we all went into the church for the recital. One of the new men before the recital began took out a hymn book from the rack in front of him, and passed his hand over a page, as though that would give him an inkling of what was in it. He asked what book it was and I told him. He wanted to know if it was in German, and he felt the page again. He looked disappointed when I told him it was not in German, and said he wished it was; it would seem nearer to him.

Then the organ recital began. There is something about organ music which especially appeals to the blind. Half their heads sank forward and they listened without a movement. As the music continued, their faces showed absorption as though they were dreaming. At the end of a number they did not move or speak, and allowed the next to begin in silence; and so through the fifty minutes. It was impressive and satisfying—the dim church, and the silent blind, and the beautiful music.

The best of all music for the blind is that of the organ. Next comes that of the zither. I have seen a room full of blind soldiers who would not let a zither player stop. They also like accordeons if well played. A phonograph does harm. We had procured one at the hospital and were asked by the Bavarian physicians' committee for the blind not to use it, as its rasping sound exhausted the nerves of the blind—especially the newly blind.

At the refreshments in the library all were in good humor and ready to talk. One little sub-officer with the iron cross interested me very much. He was small but well set up, with regular features, smooth face, ruddy and healthy, with a good-natured manner. Both his eyes were gone and he had an ugly large star-shaped scar on his forehead. In spite of this he would be called fine looking. He was only twenty-two, and his language and manner showed he was well brought up. He was wounded in the Argonne forest. It is a murderous place. In large sections there are no more trees. All above the height of a man is shot to pieces by artillery. So many of our wounded in the hospital were blown up in the Argonne by mines that I asked him if that was his case. He told me then how he lost his eyes. His company had been ordered to storm a trench. He was a little too eager, he said. His place was to go a little ahead of the infantry with hand grenades. It was all his own fault, he said. He got a little too far ahead, and was almost

the first to reach the trench, into which he jumped with a grenade in each hand. When he landed each of his two arms was seized before he could throw and a French soldier threw a grenade square in his face. He fell and was supposed dead and so overlooked. The struggle seemed to be pushed away from where he was, and, never having lost consciousness in spite of his injury, he crawled up somehow out of the trench, and made his way on his hands and knees, by some sort of instinct, back to his own lines. There he was picked up and cared for. The hand-grenade had blown out both his eyes and laid open the flesh on his forehead. With all this he has the reputation of being a good-natured and cheerful patient.

It is hard to realize the blindness of the blind. Little things make one realize it for a few minutes at a time. The little soldier, happy for the time amid the general air of festivity, had his dish of ice cream placed before him with the rest. He carefully took up a first spoonful of cream, or thought he did, but he had the spoon upside down and did not know it. He smiled as he turned the spoon around. When the cake was set in the center of the table he could not find it, till his lame companion sitting next to him, and who could see, took his hand and placed it for him over a piece of cake so that he could take it. These, and other incidents like them, are trifles, of course, but pathetic little indications of a calamitous fact.

All of our guests had experiences to tell of themselves and companions. They tell them if encouraged. Some of them are thrilling, more of them pathetic, all show courage and a soldierly spirit of sacrifice, and some make one's flesh creep and arouse wonder at what human beings can go through and still remain sane. These men who speak are the heavily wounded, not the mere military boasters. Two of these blind soldiers in our hospital are university graduates and one was a teacher in the Polytechnic. They are much more depressed and more difficult patients than the simpler men. "Oh, this great, black board always before me!" said one of them. "It is terrible! terrible!"

As much as possible is being done for these unfortunate men, and in many cases with much success. The majority are cheerful and learning some occupation or trade.

Only some partial appreciation of the terribleness of this war can be gained by coming into contact with some of its results in the hospitals. We do not see the wounded on the battlefield, the dead and the dying. We do not see the unrelieved suffering. We see only these crippled and blind who are being *cared* for. We, as well as people at a distance, are apt to follow accounts of battles in the newspapers, and find ourselves interested something as we might be in a great game. When we come into contact with the results in the hospitals, though our flesh creeps and a pall falls over us, yet this is only the *alleviated* suffering we see. A French official, in a position to know, told me that the horror on the trains for removing the wounded was so great—the suffering, the screams, the contortions of the mangled and the dying—that they were absolutely compelled to change the train guards every few days, as nerves could not continue to stand the scenes, and they went insane if not removed.

A German officer home on a week's furlough, telling me something of the trench warfare at Arras (justly called "the hell of Arras"), said that for a very long time back no wounded could be picked up between the hostile trenches, no matter what their condition, no matter what their suffering. They had to be left to die, some in hours, some in days. All truces are refused. Any one, or any group—doctors, Red Cross or soldiers—who attempt to go out to pick up the wounded or remove the dead, are killed. No quarter! The result is that the wounded writhe and scream until they die lying on the fields between the trenches amid the heaped-up carcasses of whites, negroes, Hindoos, and animals, bloated to many times their normal size, and amid a stench which is an indescribable horror. Under such conditions this murderous work goes on. Here we have the real terribleness of the war; not in the hospitals, where we see mercy and alleviation at work. The simple stories which I have heard from the men in the battles, officers and soldiers maimed and blinded, beggar repetition. This is the real war as it is.

And yet there are Americans who *think* they want this sort of thing for America! WM. E. NIES.

ULTIMATELY one's goings are determined by one's lookings. In the long run, we turn our feet in the direction of our gaze.—*Selected.*

DAY OF INTERCESSION OBSERVED IN ENGLAND

Regiments March to St. Paul's for Prayer

WELSH POSTPONEMENT BILL IS WITHDRAWN

The Living Church News Bureau
London, July 30, 1915

SUNDAY last was observed throughout the diocese of London as a special day of intercession to Almighty God for the King, the Nation, and his Majesty's Forces. A special feature was the open air services and the street processions. The Bishop held an open air service at 5:30 p. m. on the great portico steps of St. Paul's, at which the City of London Territorial Forces were represented by detachments sent up from the camps. The various City regiments, between three and four thousand men in khaki, with their bands, and with the Bishop at their head, marched from Trafalgar Square by the Strand, Fleet Street, and Ludgate Hill to the Cathedral. The Bishop, vested and preceded by cross and crosier, had an escort of the London Rifle Brigade, of which he is chaplain. A characteristic London crowd lined the route, and filled all available space on Ludgate Hill and in St. Paul's churchyard and its contiguous closes.

On arrival at the Cathedral the troops were formed in a wide semicircle facing the west portico, standing several files deep round both sides of Queen Anne's statue. The bands were massed at the top of the steps beside the Cathedral choristers, under the direction of Sir George Martin, organist of St. Paul's, while the drummers of the Honorable Artillery Company were grouped below. In the most commanding position for facing the troops and the vast outlying concourse of people was the Bishop, with his military escort, and close by were some of the Cathedral clergy. The form of service included, in addition to the Lord's Prayer and the Hymns, a special litany, which comprised fifteen petitions (each with its response), and was intoned by the Minor Canons.

The Bishop's stirring address was based on our Divine Saviour's words in St. Matthew's Gospel, "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" The most striking cartoon (said the Bishop) he had ever seen was in our greatest comic paper six months ago, when Belgium had been ravaged up to the last town. A dark figure was made to say sneeringly to the King of Belgium, "So you have lost everything"; but with a noble pride instinct in every feature, the King answered, "Not my soul." It was a great and true answer. So with France. There was a new France in the world to-day. Purified by a fire of trial of which we had no conception here, France had found her soul. Again, they knew that in Russia a great soul breathed, and at the touch of the purging fire it had been revealed. Having also referred to Italy in a similar way, the Bishop went on to say that the Church in London had come out that day to give a message to the soul of the nation. Had we got a soul? Who that knew the history of the English people could doubt it? It was a soul which got overlaid like the souls of other nations, with love of national comfort, with arrogance, and with worldliness; but the children would not be springing from all over the world to the mother's side if the mother had no soul. He believed that in this equally balanced contest on the Continent it was the soul of England which would again free the world as it did against the armies of Napoleon. But to rise to that task there were necessary prayer and penitence, a spirit of service which must impress the world, and a spirit of saving when we were fighting "for the freedom of the Home of Freedom, for the liberties of the world, for international honor, for Christ upon the Cross as opposed to the revived pagan doctrine that might is right." The Church called upon the nation to say that no sacrifice mattered in order to win.

Welsh Postponement Bill

Exit the Welsh Postponement Bill. The Home Secretary moved in the House of Commons on Monday that the Bill be withdrawn, and that the operation of the Disestablishment Act be further suspended by an Order in Council till the end of the War. Lord Robert Cecil (Under-secretary for Foreign Affairs in the present Coalition Government) said that, so far as he was personally concerned, he wished to offer no opposition to the motion. He had arrived at that conclusion after consultation not only with his friends in the House, but with the leaders of the Church in Wales. Although the provisions in the Bill were a complete Parliamentary bargain, the honorable members from Wales and some others were unable to accept it, and opposition to it in the House would have resulted. He felt that at this time internal dissension of this character was a thing which every patriotic man ought to avoid if possible. He wished to say, however, in the clearest way, that in his view,

and that of those whom he had consulted, no question of a breach of faith by the Government arose. So far as he knew, the Government were perfectly willing to fulfil this undertaking if they had been pressed for it. He was authorized by the leaders of the Unionist party in both Houses to say that in acquiescing in the course proposed it must be clearly understood that their views of the Welsh question had undergone no change, and that the pledges which they had given in connection with it were still binding upon them. He hoped that it would be perfectly understood in the country as well as in the House. He was bound to add that if it became necessary to proceed with that great controversy after the War, the position of the supporters of the Church in Wales would not in his judgment be weaker, but stronger for the action they were now taking. It was right to point out that the engagement into which Unionists entered as the price of the Postponement Bill—that they would not within the period of six months after the end of the War seek to alter or repeal the Disestablishment Act—would, of course, absolutely disappear with the withdrawal of the Bill. But he earnestly hoped that even now an agreement on the general Welsh question might be arrived at without further acute controversy.

The Prime Minister (as did also Lord Crewe in the Lords) paid a tribute to the generous and public-spirited action of the representatives of the Church in Wales in not pressing the Postponement Bill. The motion was agreed to.

In the discussion on the subject in the House of Lords, Earl St. Aldwyn gathered that the likelihood of acute controversy in the Commons was the sole reason why the Bill was withdrawn. He hoped that the Government would take steps to insure that the Church in Wales would not be made to suffer by what had been done. And he suggested that the Welsh Suspensory Act should be included in the Special Acts (Extension of Time) Bill, so that the date of disestablishment might be postponed till some time after the end of the War. Lord Crewe did not think this proposal could be carried out, but promised to consult his colleagues on the matter. The Archbishop of Canterbury considered that the supporters of the Church in Parliament had acted with great public spirit and patriotism in not pressing for the fulfilment by the Prime Minister and others of their promise.

The Archbishop of York has communicated to the *Times* newspaper an account of his recent ten days' visit to the Grand Fleet. His desire in making the visit was, he says, to bring to the officers and men "a message of remembrance from the Motherland and of benediction from the Mother Church" which has the majority of them under her care. He held four confirmation services, two of them on the flagships of the Admirals in command. Altogether during his visit he gave over forty addresses. As the Archbishop left the last base the Commander in Chief (at whose invitation his visit took place) sent him this telegram:—

The Archbishop's Visit to the Fleet

"On the eve of your departure from the Grand Fleet on completion of a visit which to us all will ever be memorable, please accept from the officers and men their grateful thanks for your self-sacrificing labors, the result of which will be of lasting benefit. May I also express my personal gratitude in all sincerity?"

J. G. HALL.

THE RICH YOUNG MAN

He came to-day,
And I heard Him say:
"Sell all thou hast: come, follow Me,
And great shall thy treasure in heaven be."
Oh, life was heedless and life was gay,
Till He came to-day.

But I gave Him nay,
And He went away.
Yet all down the years He ever calls,
And I seek Him again as evening falls;
For life is empty and life is gray
Since He went away.

MYRTLE HUMPHREYS.

HAPPY ARE the merciful; for as merciful as they are, so merciful shall God be to them. Their happiness consists more in the mercy they receive than in the mercy they give. There is but one way to ask for mercy from God, and that is in a spirit of true humility. Therefore, when we give mercy that we might receive mercy, we should put as much of our humility behind the giving as we do before the receiving.—*W. J. Burtscher.*

OUT-DOOR PULPIT AT NEW YORK CATHEDRAL

Fine Structure Has Now Been Completed

BURIAL OF ARCHDEACON VAN KLEECK

New York Office of The Living Church
11 West 45th St.
New York, August 16 1915

THE out-door pulpit on the grounds of the Cathedral of St. John the Divine, on the lawn facing the main entrance to the Bishop's House, has been completed. No date has as yet been set for its dedication. It is a gift of Miss Caroline Phelps-Stokes, who died at Redlands, Cal., on April 26, 1909. The cost of erection has been about $25,000. It is forty-one feet high, with four massive Gothic arches. The octagonal base of the pulpit is sixteen feet in diameter. The pulpit is reached by two steps of granite. There are exquisite carvings at each corner of the pulpit, figures of the four Evangelists being exceptionally fine. The stone is of a soft pinkish color and came from Minnesota.

The burial of the late Archdeacon Van Kleeck at Grace Church, White Plains, of which he was rector for forty-five years, was the occasion for a remarkable tribute to the memory of the beloved priest. At the funeral service on the afternoon of Wednesday, August 4th, it was said that more than 1,000 people lined the walks and vicinity of the church unable to get within its walls and anxious to show their respect at the death of one who was so well known to them.

Burial of Archdeacon Van Kleeck

The body, vested in priestly robes, was taken into the chancel of the church on the afternoon previous to the funeral, the golden chalice and paten that had been presented by the archdeaconry of Westchester on the occasion of Dr. Van Kleeck's fortieth anniversary being clasped within his hand. At the head of the casket stood a floral cross six feet high, while six mortuary candles burned on either side of the casket. There was an early celebration next morning for the family and a public requiem at ten o'clock. The burial service was in the afternoon. It was conducted by Bishop Burch with the assistance of Dean Grosvenor, Rev. Dr. Canedy, and others, twenty-five clergymen being in the procession. The services were in general charge of the curate of the parish, the Rev. F. H. Simmonds, who also took the early celebration already referred to.

Dr. Van Kleeck's rectorship in this place lasted through forty-five years. For the major portion of this period he was Archdeacon of Westchester county and parts adjacent. He was deeply interested in the Cathedral of St. John the Divine and was a member of the board of trustees. He was actively interested in the prosperity of the General Theological Seminary, and for many years was chairman of the Executive Committee of the Associate Alumni. He will be greatly missed in the parish, in the town, and in the diocese because of his fidelity, kindliness of spirit, and affectionate nature. A committee of diocesan clergy, the Rev. Drs. Canedy, Nelson, and Clendenin, has been appointed to prepare a memorial minute.

This week in Tent Cathedral on the grounds of the Cathedral of St. John the Divine is known as "social righteousness week," that being the general topic for the addresses. A distinguished number of speakers has been secured and the Rev. Eliot White, chaplain at Ellis Island, answers questions which are presented to the public box. Mr. White is a Christian Socialist and was at one time Socialist candidate for mayor of Worcester, Mass. The Rev. Cranston Brenton, war relief director of the American Red Cross, spoke on Sunday and Monday nights, his subject on Sunday being "Prayer and the Kingdom of God." On Tuesday night E. C. Mercer, a leader in evangelistic work among college men, was the speaker and on Wednesday the platform will be occupied by the Rev. Augustine Elmendorf, secretary of the Social Service Commission of the diocese of Newark. Thursday evening marks the arrival of the Rt. Rev. John A. Richardson, D.D., Bishop of Fredericton, who will preach at the tent for five evenings.

Services in Tent Cathedral

In one corner of the monster canvas "Cathedral" a good-sized room has been partitioned off which is known as the "enquiry room." Here nightly at the close of the tent service questioners meet the clergy for personal consultation on religious matters. The success of this room has been remarkable.

The Rev. Dr. W. G. W. Anthony, who has been in charge of many of the children's services, has been paid a touching tribute by the children who at their own suggestion have presented him with a token of their gratitude.

On one day last week Father Field, of Boston, who was in the city in connection with the services of the "Tent Cathedral," was the speaker at the outdoor Wall Street service generally conducted by the Rev. Wm. Wilkinson and maintained by Trinity Church. When Father Field led the recitation of the Creed every man took off his hat and the volume of sound could be heard a block away. Father Field was deeply impressed with the service. He was introduced by Mr. Wilkinson.

Father Field in Wall Street

RESCUE WORK AMONG MEN IN PHILADELPHIA

Seven Years of Unique Work by Rev. J. J. D. Hall

SUMMER NEWS OF THE QUAKER CITY

The Living Church News Bureau
Philadelphia, August 16, 1915

THE Rev. J. J. D. Hall, who has been doing an unique work in Galilee mission, observed his seventh anniversary last Sunday. Before going to the mission he was rector of St. John's Church, Birmingham, Ala. On one occasion while rector there, he says, a young man came to him and requested that he go to the penitentiary to speak to the prisoners. This experience led him to wish to consecrate his life to rescue work. His wish has found opportunity in the mission.

There are many unusual features in his methods. In an interview last week he expressed himself somewhat out of sympathy with usual ideas of work among outcasts. For instance he "does not believe that a man cannot be preached to when he is hungry." He said that he "would rather talk to a man in that condition and then fill him up, than to any others who may come to him." He believes that that is God's opportunity. There is in connection with the mission a wood pile to which every man seeking aid is sent. There he must do a definite amount of work before he can have a meal or bed.

Mr. Hall does not, however, think that the chief work which the mission has to do is looking after the physical welfare of the men. That is but incidental. He is there to preach to them and make Christians of them. During the month he says there were about six thousand men at the meetings, which are held nightly. During July about the same number. The warm weather has no terrors for those who attend the services. The results of the work have been remarkable. In addition to the large number of men who have been turned to better things and lives, there have been twenty men who have gone from there into the ministry, and are serving the Church in mission fields.

Mr. Hall firmly believes that no man who prays has any reason for being out of employment, and has a standing offer of five dollars to the man who can put in a just claim. He says that there has been only one man who has claimed the five dollars and he was intoxicated. He says: "Make a man's heart clean and he will always get a job."

Laymen Taking Military Training

Several of our prominent business men have announced their intention of taking up the military course which is being given at Plattsburg, N. Y. Among the number is Mr. George Wharton Pepper, who has gone there for a month's training. Mr. Pepper is doing this as vice-president of the Philadelphia branch of the National Security League, and for the purpose of inspiring others to take the same course.

MISSIONARY EMERGENCY FUND REACHES $312,000

THE middle of August sees the Emergency Fund reach $312,000. The past week shows an increase over the preceding week, and great interest continues to be manifested. The week's gifts have ranged from $2,000 to ten cents, the latter amount coming from a healthy young American who deplored the fact that his mother had failed to send him his allowance which resulted in his gift being delayed. A school girl sends $1, saying, "I have no income, but here is a part of my 'damage deposit.'" Revolution-torn Haiti has been heard from; the Woman's Auxiliary in two of its towns has sent $23 for the fund. The president says, "All of our members are very, very poor, and are growing more so every day."

It is most encouraging that the Emergency Appeal has in no way interfered with the apportionment. Some feared that it would, but these fears are set at rest by the fact that such dioceses as Bethlehem, Pittsburgh, Maryland, Michigan, Newark, Connecticut, and Washington—which heretofore have never met their apportionments—are now standing in the ranks of those whose apportionment is met or over-run.

The question has been asked whether gifts received for the fund after September first will be credited. The Emergency Committee's answer is that an amount, not a date, is the goal, and that all offerings will be most acceptable. The campaign will continue until the full $400,000 is raised; it remains to be seen whether the Treasurer's Emergency Fund account will have to be kept open after the close of the fiscal year.

Bishop Tuttle's splendid letter is evoking enthusiastic re-

(*Continued at foot of next column*)

CORNERSTONE LAID FOR CHICAGO CHURCH

New Building Is Started for St. Barnabas'

OTHER AUGUST NEWS OF CITY AND DIOCESE

The Living Church News Bureau
Chicago, August 16, 1915

SUNDAY, August 8th, was the occasion of the laying of the cornerstone for the new St. Barnabas' Church, 4237-41 Washington boulevard. The rector, the Rev. E. J. Randall, officiated.

In 1901 the congregation of St. Barnabas' sold the lots and a small wooden church at Park and Forty-fourth avenues, and erected the present two-story building on the rear of the new lots on Washington boulevard. This building will henceforth be used for a parish house. The new church is being built on the front of the lots at a cost of $38,000. A chapel and the narthex will be added later. It is expected that Christmas services will be held in the new church. This would be a happy coincidence, as the first services were held in the old wooden church on Christmas Day, 1882, and the first celebration of the Holy Communion by the present rector was in the old church on Christmas Day, 1896. A building loan of $18,000 was made for the new church, and was provided for by a bond issue of one hundred $100 bonds and sixteen $500 bonds. These bonds will be sold as far as possible among the people of the parish and will bear interest at six per cent.

Annual Outing to Cathedral People

The annual outing of the Sisters of St. Mary to the Cathedral people was given at Kemper Hall, Kenosha, July 14th. Eighty-nine mothers and as many children were entertained. They were given automobile rides and were taken for walks along the lake shore. An orchestra provided the music and three meals were served in the gymnasium. The Mother Superior welcomed the guests at the gate, and in the afternoon a short service was conducted by the Rev. F. L. Maryon, chaplain of Kemper Hall, and by the Rev. C. A. Cummings of the Cathedral staff. Among the many outings given for the Cathedral mothers by the friends of the sisters were one given by the Social Service Commission of St. Martin's, Austin, and one given by the ladies of Emmanuel Church, La Grange. The playground of the Mission House has been provided with a new tent. The playground apparatus is very much appreciated by the children of the neighborhood and is in constant use. Additions to it are always needed and are most acceptable.

Miscellany

Mr. Alfred G. Whatall, for more than eight years choirmaster and organist at the Church of Our Saviour, has resigned.—Handsome silk flags were recently given to the Church of the Holy Nativity, Longwood, and to Christ Church, Winnetka.—A window in memory of Mrs. Frances Highley, one of the first communicants of Christ Church, Ottawa, has recently been placed in that church. The window, which has a life-size figure of St. John the Divine, is the gift of Mrs. Frances Powers, a daughter of Mrs. Highley.—Christ Church, Winnetka, like St. Simon's Church, Chicago, has organized a "rector's council." It is made up of the heads of all the parish organizations, and of four men and four women appointed by the rector. Its object is to coördinate parish work and to plan for increased efficiency and enlarged activity.—A Vocational Scholarship Circle has also been formed at Christ Church with twelve active and fifty associate members, to educate needy young people in Chicago for vocational work. The first open meeting was addressed by Miss Elsa Wertheim, secretary of the Illinois Consumers' League.—St. Mary's mission, Morton Park, is now in charge of the Rev. James E. Foster, ordained last Trinity Sunday at the Cathedral. For the past nine years St. Mary's has been well served by the Cathedral staff, Deaconess Clare having been foremost in the work.

H. B. GWYN.

MISSIONARY EMERGENCY FUND REACHES $312,000

(*Continued from previous column*)

sponse. One donor writes, "I wish that every member of the Church would feel as I do towards missions. The *Spirit of Missions* has been an educator to me in showing the work that the Board of Missions is doing all over the world." This came with his second offering. This week there have been two second offerings of $100, and one of $1,000.

Gradually, this appeal has reached out, and included an ever-widening circle of the Church's membership; not the majority yet—perhaps not more than one-third—but it has awakened a sense of the Church's great business in many who heretofore did not fully realize it, and has deepened and enriched that sense in those whose vision has all along been clear. For all of which, as Bishop Tuttle says, "Laus Deo."

A Crisis and an Opportunity

By the Rev. JAMES E. FREEMAN, D.D., Secretary of the Commission on the Nation-wide Preaching Mission

EUROPE has called her sons to arms. The Church of the living God in America is calling her sons to a mighty campaign for the souls of men and the increase of righteousness throughout the nation. If ever the searching word of the Apostle Paul, "Woe is me if I preach not the Gospel", had a peculiar significance and import, it is the present time. Crises not only develop men, they develop and reaffirm fundamental principles. A crisis of incomprehensible proportions and incalculable issues is upon the world; there is a clarion call heard round the globe: "Watchman, what of the night?" and woe be to watchman and city if the watchman slumbers.

The very foundations themselves seem for the time to be shifting and the old order changeth. Where is the seer who can lift the curtain and give us visions of the morrow? Upon what basis is society, restless society, with all that it comprehends, to be reorganized and reconstituted? Mighty forces are contending for supremacy; even the faithful are asking with imprisoned John the great question: "Art thou He that should come, or do we look for another?"

For decades past there has been a growing world-restlessness. It has manifested itself in every place and under every condition of life. It has almost seemed to portend that day when men's hearts fail them for fear and for looking for those things which are coming on the earth. Is it the dawn of that greater day when all mankind shall see the "Son of man coming in the clouds of heaven"? Are we nearing the higher fulfillment of His promise when

> ". . . the glory of the Lord shall cover the earth
> As the waters cover the sea?"

Of that day the Master admonishes us, "no man knoweth"; but if ever it behooved the servants of the Lord to be ready for the advance of His Kingdom, it is now. A great hour has struck and a world-crisis ushers in the Church's opportunity-time. In all humility, let us realize our conspicuous deficiencies as well as our acknowledged limitations. This is no time for conceit or arrogance; it is a time for deep humility, exhaustive self-examination, and a true conversion. "Behold what manner of buildings and what stones are here" will not save us from the condemnation of Him who declared to a conceited age and people: "There shall not be left one stone upon another that shall not be thrown down." Buildings and mechanisms, valuable as they are, must be transfigured by the revealed presence of Him who is "greater than the temple." There *must* come a mighty revival of His power, and that revival must proceed through the ancient channels of His Church. If out of the world's disorder is to be heard the clear voice of the prophet, challenging it for its sins and calling it to "behold the Lamb of God which taketh away the sin of the world", the Church must revive immediately its prophetic ministry. A glorified altar must have as its essential complement an exalted pulpit. The proclamation of the Gospel of Christ must be a chief concern of the ministry. Said a brilliant Scotch essayist: "God may have other words for other worlds, but for this world the Word of God is Christ."

Our age is not, and has not been, distinguished for its preaching, and the Church has languished. The open vision of the prophet has suffered an impairment. Relegated to a place of unimportance has been this great office. We have looked askance at revivals as spectacular and sporadic attempts to produce artificial enthusiasm. A teaching ministry that concerns itself with the basic and fundamental things of religion, upon which the whole fabric of our Christian social order rests, has been indifferently acknowledged. The rush of a fitful age, the passion for new and sometimes fantastic innovations, the prosecution of exhausting administrative work, the active participation in so-called "secular enterprises," these, coupled with our personal and peculiar conceits, have rendered our "upper room" habit of deep reflection and intimate intercourse with Jesus, together with the close and persistent study of His word, desultory and careless. The greater prophets, yes and the lesser prophets too, of every age, who have lifted the vision of men to behold the King in His beauty, have been they who have lingered long in the silences with Him; yes, they who, through storm and night, have

> "Climbed the world's great altar stairs
> That slope through darkness up to God."

There must come speedily a revival of that prophetic ministry that has its certification and authority through a conscious indwelling of His Spirit's power. To quote again the Scotch preacher's word: "Let our prophet come with a new mandate for the soul upon his lips, and though his speech be in the dialect of the Galilean peasant, the whole world will hear him gladly." The voice that has received its power and authority not from men, but from Christ, however humble its gifts and adornments, has a message that an attentive world waits to hear.

Such power and authority attend him who lingers long and devotionally in the presence of his Lord. Great preachers who have a passion for souls have their audience-room wherever men are hungry for the bread of life. This nation must be saved for God. Prosperity will not do it—it may destroy it. The rust of our gold may cry out against us. The setting up of vast mechanisms, educational, industrial, social, and political—these all must be made efficient and worthy through the power of a deep, sincere, acknowledged religious faith. Let judgment begin at the house of God; yes, let it begin at the firesides and in the studies of those who bear His orders and acknowledge His sovereignty. The fires must be rekindled upon the altars, the ancient sacrifice proclaimed, a solemn assembly called, the priests clothed with humility and righteousness; Jesus Christ must be lifted up above all the man-made symbols of greatness and the King in all His glory must come to His temple. We wait for the new heaven and the new earth wherein dwelleth righteousness, and into an age pregnant with a new manifestation of spiritual power we believe we are entering now.

A Nation-wide Preaching Mission is designed, not to revive for a brief space a Gospel ministry; it is designed to place a fresh and permanent accent upon the lofty ministry of the pulpit. If it is to be effective in reviving the spiritual life of the Church and through it the spiritual life of the nation, it must not be spectacular or sporadic. It is not a movement, it is a reaffirmed principle of service. If there must be machinery let it be so inconspicuous that it will not disclose its presence. There are doubtless gifted missioners who will be available and who must carry large burdens in this great undertaking, but the Mission will wholly fail of its purpose unless every parish priest and every congregation is enlisted in so great and important a work. To acknowledge incompetency is to deny Him and to hinder His claims.

A greater and more vital fellowship among the clergy must grow out of this undertaking. We are, no matter what our personal and peculiar points of view may be, common priests of a common household of faith. Let us banish distrust and abolish all rivalries. Let us silence all other voices that His voice may prevail. If our splendid heritage is to be handed on unimpaired, we, its custodians, must hold it as a common trust to-day. Standing as we do as exponents and promoters of faith and order, we are compelled to witness to them in our own body. What must accrue to this larger consciousness of fellowship, this strengthening of the ties of a common priesthood and prophethood, is beyond our conjecture.

Finally, we must in this larger ministry remember that we are watchmen of God to detect and stay the threatening assaults of sin; ours is a Gospel, as Dr. Van Dyke puts it, not only for "an age of doubt," but for "an age of sin." A great secular daily in editorial comment maintains that there is a persistent call to-day for the prophet who will fearlessly combat sin. The righteousness of the Church is too insular, it has a broken or impaired contact with market place and home. We are hearing much of social and industrial righteousness, of social justice and the relation of religion to economic questions. A new school of prophets is arising to declare, not a partial, but the "whole commandment of God", as that commandment is related to the things of common life. Behind every form of unrighteousness, every wanton act of injustice, every mean advantage taken of the weak, every evidence of corruption wherever disclosed, in high places or low; yes, behind all forms of vice from fireside to mart of trade, stands an unrebuked and unashamed human will that defies the laws of God and man. To save the home from the devastating blight of lightly esteemed marital vows and the curse of divorce; to save commerce from selfishness and the atrophy of every fine feeling of justice and fair play, to recover the purity of social habit, contaminated and

debauched by indulgences that are indecent and soul-destroying, to demand in every place of public trust the discharge of obligations in the interest of the *whole* people; in fine, to assault the entrenched and arrogant evils of our day and to cleanse if need be with knotted cords every precinct unhallowed by emboldened vice, this is the heroic task set for the prophet who carries his Lord's credentials.

We are admonished by the apostle's word: "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" If lasting peace is to come to a warring world it must come through the operation of righteousness and not through the cunning and skill of diplomacy. Hence the supreme place of the prophet in any age of reckless daring and unbridled license. With outstretched hands stands the Saviour, calling to a world intoxicated with its own power: "Ye will not come unto Me that ye might have life." The world is confronted by another Calvary, but it is not the Calvary of the Christ—it is the Calvary whereat men crucify each other because they know not Him.

The Saviourhood of Jesus must be the dominant and supreme note of twentieth century preaching. It is a Saviourhood that reaches to the remotest concerns of men. We preach not a salvation that begins with the silence of the grave, but a salvation operative in human society now; yes, a salvation that underlies and guarantees Christian civilization.

What a mighty and irresistible call it is that He utters to-day! Have we the courage and the consecration to answer its summons?

THE SOUTH DAKOTA INDIAN CONVOCATION

By E. A. R.

EACH year a message goes out from the Indian convocation held in South Dakota, and many have attempted to give a definite impression of this great gathering. But when one is privileged to attend the convocation of the Niobrara Deanery, the absolute impossibility of conveying to absent ones the marvelous meaning of it all appears at once.

In the early eighties these meetings began with only a few hundred Indians present. At the convocation held on the Rosebud Reservation this summer, August 6th to 9th, over three thousand Indians were present. The weather was perfect, sunshine and refreshing breeze all day, clear, starlit skies at night.

Long caravans of Indians traveled over the prairies from all directions in vehicles of all descriptions, from prairie schooners to automobiles. The Indian travels with all his possessions, his family, his dogs, his tepee, his household goods, such as cooking utensils and bedding. Therefore he does not worry about any belongings left at home, if an Indian ever does worry! For days many of the Indians camp on these magnificent prairies, driving over vast expanses, where for miles they may not see a sign of human life. Occasionally a pile of stones on top of a butte stands out on the horizon to tell the Indian wanderer that water is near that spot. Such a journey through God's country is a spiritual preparation for convocation.

The stone chapel which marked the site selected for the convocation is a Churchly little building with stained glass windows, dedicated to the memory of Indian servants of Christ. The camp covered a square mile, and grouped about the chapel in a great circle were over six hundred tepees, the homes of the Indians during convocation. Out, and beyond the circle, stretched the great prairies, and the horizon line was jagged with irregular and lonely buttes. On a great hillside south of the camp grazed some twenty-five hundred horses and ponies. According to an old custom the women of the reservation on which the convocation is held give a feast to all who come, and generosity prevails.

Near the chapel were the tents for the guests, and much thought was shown in making these quarters comfortable for the inmates. Several temporary booths had been erected for the services and various meetings. Convocation opened in the large booth. Against the white dossal was a beautiful cross made of pine branches, and it was wonderful to be told that an Indian had made that cross. Who could know the depth of meaning in that spiritual thought? At this first meeting the Bishop gave his annual address—a greeting for all—words of congratulation for the work done during the past year, a message of encouragement for those who had seemed to fail, and a reminder to all of the great purpose, the King's work, that had brought them together.

Half an hour before sunset the bell in the chapel tower reminded us of Evening Prayer, and the Indian criers [illegible] round of the camp announcing the service. Out of doors was formed a great circle made up of hundreds of Indians and white people. The clergy gathered in the center of the circle and our Evening Prayers were said to the great Father of all. When the camp was lighted and the Indians were [illegible] for bed that circle of flickering lights from the tepees was beautiful, and it was a strange sensation to realize that we [illegible] pletely surrounded by Indians, God-fearing men of many tribes.

Saturday the services were a memorial to the late Rev. Mr. Burt, Christ's faithful soldier and servant, whose life was [illegible] for these Indian peoples. The reverence and love for [illegible] human friend were touching and appealing. The afternoon [illegible] given up to meetings, the most interesting of which was the Woman's Auxiliary. The women, in their bright colored dresses and shawls and wonderfully beaded moccasins, sat on the ground in the tent. Each one came forward when called upon and presented the offering from her branch. If only we might have the story of these savings as they poured out of the pockets where they had been treasured! Surely these women know the spirit of giving.

At sunset prayer the apostolic rite of Confirmation was administered to about fifty Indian men and women—a truly impressive service. May they be "strengthened with the Holy Ghost the Comforter, and daily increase in manifold gifts of grace"!

Sunday was the great day. An early celebration of the Holy Communion was followed by Morning Prayer and the ordination service. Mr. John B. Clark, son of the Rev. A. B. Clark, a veteran missionary among the Indians, was ordained to the diaconate, and an Indian priest preached the sermon. As one heard that great company singing in the Dakota tongue "The Church's One Foundation is Jesus Christ, her Lord," one thought how many of those lives might be measured by service—service that had made that great chorus possible.

Christianity is the one great religion to value children. Christ Himself said of the little ones, "For of such is the Kingdom of heaven." Convocation would not be complete without the children, and their service on Sunday afternoon was beautiful. The service was in English, and the little ones joined in the prayers and hymns, and listened attentively to the several clergy who addressed them.

The singing at all the services was inspiring, for the Indians thoroughly enjoy it. Their voices are musical, and the Dakota tongue lends itself in a peculiarly effective way to music.

The humble reverence of the Indian is the keynote of his attitude towards his religion, and as one gazed at that company of God-loving men and women one caught a glimpse of Jesus Christ's vision, when He spake unto His disciples, saying, "All power is given unto Me in heaven and earth. Go ye therefore and teach all nations."

THE COLLEGE AND UNDERSTANDING

THE HIGHEST aim of the college is understanding. Not so very many years ago the common notion was that the college existed for the advancement of learning, but it is now beginning to be seen that mere learning alone can not justify the social and financial cost of the college. Many a learned man has not been of the slightest use in this world: I mean from the point of view which I am discussing, namely, that he has not repaid to society the debt that he incurred while getting his college education. The modern historian illustrates my meaning. He is less interested in names and dates and details than was Macaulay or Gibbon, but he is tremendously more interested in the forces which have made history what it is. The genealogy of a king does not interest him unless in some way it throws light upon the rise or decline of that king's people. In other words, the goal of history to-day is the understanding of human evolution, and not the accumulation of verified and unverified data with regard to the intrigues of petty kings and princes. And it is because the college awakens and trains the understanding of its students, and makes them realize that they must do some hard thinking before they can understand, that the college man is equipped to go into the world and serve it most efficiently if he will.—*Joseph French Johnson, D.C.S.*

THE REST of the soul is to be found in our sense of true values. Friendship, sympathy, happiness in simple things, the laughter of little children, flowers and grasses, the spaces of the sky though seen through city streets, the rising and setting suns, the far tranquillity of marching constellations, the ministration of books, and the like, constitute our enduring wealth. And they are to be had at a price we are all able to pay.—G. G. A., in the *Congregationalist*.

The Pursuit of Happiness

By the Rev. J. G. H. BARRY, D.D.

I.

VARRO, the Roman writer, so I was reading this morning, collected the opinions of two hundred and eighty-eight philosophers concerning happiness—two hundred and eighty-eight different opinions, I infer; and I sat for a while quite stunned by the thought of there having been so many philosophers, and that the world has gone on producing them ever since. But in the depths of my oppression, I remembered a story about Socrates which helped to revive my spirits. Socrates, so the story goes, in the words of an old writer, coming one morning into the exchange at Athens, where they asked him, "What will you buy? What do you lack?" after he had gravely walked up the middle, spreading forth his hands and turning about: "Good gods!" saith he, "who would have thought there were so many things in the world which I do not want!" So I am comforted concerning the numbers of the philosophers! Even in Varro's time there may have been more than he counted: two hundred and eighty-eight may represent the limit of his time—or his patience. And no doubt, if he had pushed his enquiries beyond the philosophers to ordinary folk, he could have extended his collection of opinions to an indefinite extent.

This is a curious thing, that all men seek happiness, and yet have reached no agreement as to the nature of the thing itself. It is a thing that all men agree in wanting, and that no two men, at least no two philosophic men, agree in defining! Is the inference we are compelled to make thus: that there is no condition of life which makes an universal appeal? Is there no ideal yet discovered, the attainment of which would satisfy all men everywhere? Is happiness just a matter of individual satisfaction? Or is it perhaps that humanity is so at sea in this matter because a concrete case of happiness has never been observed? We see that the paths that have been tried are numerous and they display the great variety of the human ideal of happiness. Croesus thought it was to be found in the possession of unlimited gold. Others have thought that unlimited power would yield it. It has been glimpsed as the service of God, and as the service of man. There are those who seek it through self-gratification, through "anarchic individualism"; there are those who seek it through the abandonment of self. We shall all be happy, the socialist thinks, when every man receives the full product of his labor; we shall all be happy, the Indian contemplative thinks, when we have got rid of desire.

And there is the girl who said: "I seem to *need* the movies."

What is notable to me is that the pursuit of happiness seems to assume all but universally that happiness results from *accumulation*—accumulation of property, of possessions, of sensations. That would seem to be the fundamental error. And humanity knows, has always known, that it is an error. The legends and fairy-tales which are the accumulated experience of the race express this over and over again in striking and graphic instances. The story of Croesus tells of the failure of covetousness. There are many forms of the story of the man who is warned not to leave the *best,* and after receiving the warning, goes on cramming his pockets with still more gold and jewels, which in the end turn to dust and dead leaves. There is the story of the ambitious monarch whose wise counsellor leads him on to recount the dreams of his future, till, the world at his feet, he shall settle to the quiet enjoyment of life, and then confounds him with the question, "Why not do it now?" Religion teaches and moral philosophers have endlessly taught the vanity of the expectation of gaining happiness through wealth and pleasure. The *theory* of humanity has never doubted that the *practice* of humanity is mistaken.

But the individual very rarely accepts this race-wisdom; he continues to think that he will turn out an exception to the rule; he will succeed in the quest which the experience of humanity tells him is vain. Or is it that neither the race-wisdom nor the expositions of moralists and philosophers have succeeded in convincing him? Does he in his heart dissent altogether from their theories of happiness, and set himself to solve the problem anew on lines of his own? Is he convinced that what they say will not yield happiness, will, in fact, make *him* happy? I fancy the truth lies here: that each one of us is convinced of the separateness of his own experience, and that he knows what will make him happy, and sets himself to seek it. However much the fundamental likeness of all men may be demonstrated, the individual will continue to believe in his own uniqueness.

II.

If we turn to religious teaching, the Christian theory is clear enough; it denies that happiness, as ordinarily understood, is at all an attainable, or even a desirable, human ambition. It conceives unhappiness to be unrest, and traces this unrest to the loss of harmony between the will of the creature and the Creator. True happiness, according to religion, will be possible only when this disharmony is done away and the two wills become united by the glad acceptance by the creature of the all-holy and all-wise will of the Creator. The only happiness which religion knows is that which is achieved in the life of union which is made possible to man through the union of God and man in the Incarnation. This happiness is independent of external conditions and is possible amid pain and suffering no less than in success and joy. "The one thing needful is to possess God." The possession of God banishes interior disturbance, discontent, and restlessness, and issues ultimately in a permanent state whence are banished all things which can disturb—sin, pain, death. Even in our present state these things may be transcended and rendered innocuous if the life of union is sufficiently far advanced.

And yet, picture as eloquently as we may the joy, peace, glory, perfection, of this state of union; point out as clearly as we may that this state is not altogether future, but may be attained in this present life, and it remains true that the appeal of it lacks force to overcome the influences which shape the practical conduct of the average man and woman. And I am inclined to think that its lack of appeal is not rooted in disbelief but in incomprehension. The problem the Christian religion has never succeeded in solving is the problem of getting itself *understood*—understood, that is, as a practical scheme of life. It is not that my friend the millionaire and churchwarden *disbelieves* that in union with our Lord is to be found true and abiding happiness—it is that the words "life of union" are to him an unintelligible phrase; it either conveys to him no notion at all, or the vague notion of some superlative way of "being good," of some further cleansing of the moral life. It is not true that the girl who *"needs the movies"* has thrown over the Christian religion, it is that she has never *seen* it—seen it in a practical, fact-shaping life.

It is indeed a difficult fact—this essential meaning of Christianity—as you speedily realize if you set yourself to interpret it to the girl or the millionaire. Tell them that a man's life consisteth not in the "abundance of things that he possesseth," and they will assent, but will straightway betake themselves anew to the stock exchange or the movies in the pursuit of happiness. That the highest happiness is the outcome of a life of union with God is undeniable truth, or a truth which he is not concerned to deny; but the man gets up on Sunday morning and takes his racquet or his golf-sticks or his motor just the same.

III.

Is there any remedy? Is there any way of teaching a race which has always wanted happiness, more than it has wanted anything else, how to find it? Is there any way of teaching spiritual religion so that it will convince, not one soul here and there, but the masses of those who come within reach of the gospel preaching?

The leaders of the Church undoubtedly feel the pressure of this problem, whether they understand it or no. There is great restlessness concerning the state of the Church. There is a growing conviction that the Church is failing to appeal to the population as a whole; this has indeed been long evident. There seems to be a belief that something is the matter with our machinery, especially our machinery of worship. There is a waning of that unlimited confiding in the adequacy of Morning Prayer, taken either as an expression of our highest relation to God, or as a means of teaching men religion, that has been characteristic of us in the past. Prayer Book revision

is once more to the fore; one hears *sub rosa* of interesting experiments to be tried; hears also, discouragedly, that they are to take the familiar path of "liberty." We are, it appears, still under the weird obsession that something may be done toward the conversion of a heedless world by the manipulation of a book. We resemble enchanters who have lost the formula of their magic and are tragically turning the leaves of their books in hopes of finding it; or an anxious financier who seeks distractedly the forgotten combination of his safe. We appear not yet to have learned that *neither circumcision availeth anything, nor uncircumcision, but a new creature.*

There are more or less interesting experiments going on which one watches to see if wisdom be found in them. The maxim on which they rest seems to be, "If the people will not come to church, we must take the church to the people." People are obviously bored by the services of the Church; let us change them—not the people, but the services. What we need, it appears, is short, bright, snappy, popular services.

This taking of religion to the people is an interesting experiment to a detached observer. If people will not come to religion in the church, let us put it in a tent. It seems to be felt that there is something in the atmosphere of a tent which will "draw" people; an association of ideas, perhaps, that attaches the fondly remembered joys of the circus and the Wild-West Show to the structure itself. Then it gives a little more of that sense of "freedom" which is held in check by our still antiquated notion of what is proper in a church building. Then, sermons on "Topics of the Day" are held to have a drawing power. Above all, there are the "Movies." We will take advantage of the latest development in the New Barbarism. If the "movies" are the way to happiness, let us take them into the church or the tent and call them religion. And then, for the possibilities are endless, when you have got your eyes open, there are athletics. We know that the Higher Education cannot get on without them; why should they not be included in our programme for bringing religion to the people? I read in my morning paper to-day, "Athletic Events to Break Routine at Camp Meeting. Field and Track Contests to be Mixed with Religion."

There is no new thing under the sun. One seems to remember former attempts of this kind. One reads in one's history books, usually, to be sure, with a note of disapprobation, that in certain times and places, the Church, finding the worship of certain local deities ineradicably established, took over the whole pagan establishment, simply giving it a new name. The local heathen deity of grove or spring got the name of the local saint, and things went on as before—a little change, not much to be noticed, in nomenclature and ritual, and, behold! a Christian population. A quite successful taking of religion to the people! The Greeks conceived of the gods as infinitely amused at the doings of mortals; we can only conceive the attitude of heaven as one of infinite pity.

But the question recurs: if not the tent and the "movies" and the athletic contest, what then? How make religion attractive? Perhaps the answer is another question—*Why* make religion attractive?

What rather seems to be needed is to make religion expressive. If religion be essentially the union of the human spirit with the divine Spirit, the means of lifting men from the natural to the supernatural, if what matters to man be his growth in this life of union and his success in externalizing the results of union in a life of holiness, it must be the supreme business of religion to make this plain. Its teaching, whether by word or by ceremonial, must be directed to this end. Anything that obscures this end, that gives men license to think that religion is something other than it truly and essentially is—some scheme of social or moral action, for instance—is disastrous. And if we have to choose, as I am inclined to think that we have at present to choose, between making this plain to a few, or something else plain to many, it is our duty to choose the former alternative. Our obligation is to present the Christian religion, whether men will hear, or whether they will forbear. Our obligation is to present the Gospel under such conditions that men may hear it if they want to: to preach the Gospel or nothing else. We may be quite certain that if we are faithful in that presentment, *all whom the Father draws will come.* We must preach the Cross; and, no doubt, the preaching of the Cross will remain a stumbling-block to some, and foolishness to others. But for our part, what we need is to preach it, not more popularly, but most sincerely. It is small use to attempt to induce men to accept the "clothes of religion" as the adjunct of a picnic, vaudeville show, or an athletic meet: a religion so sugar-coated exhibits only its own futility. It does not take itself seriously enough to be taken seriously by others. The Christian religion offers men not an entertainment but a cross. That is not an easy thing; *there is no easy way of being crucified.*

If the appeal of religion is to be effective, it must be an appeal not to a man's superficial feelings, his tastes and likings, his desire for entertainment and amusement, but to those deep and abiding needs of his spiritual nature which are not easily reached or stirred but must be reached and stirred if that spiritual change and transformation which we call conversion is to take place in his experience. That all men need conversion is a fundamental truth of religion, and it is worse than a blunder to teach them to think that they are satisfying the claims that the Gospel makes upon their lives by anything short of the response of a converted life. If this is made plain to them, it is a small matter whether it is made in a tent or in a grove or in a Cathedral. The converted life is the happy life; only in it can man attain satisfaction for that deep craving for happiness of which the superficial expression is seen in the seeking for distraction and amusement, and a deeper expression in the lust of wealth and power. Men cannot be led to the supreme happiness of a life hid with Christ in God by lowering the expression of religion to the level of their present experience. Religion cannot be lowered to the level of popular demands without great loss. People must be lifted to religion, not religion debased to the people. I think it was Lowell who said, in some moment of irritation, that it appeared to be the mission of America to vulgarize the world. It certainly seems to be the mission of a certain section of religious teachers of America to vulgarize religion.

"THE HOLY CATHOLIC CHURCH"

By Bishop Ken

I BELIEVE, O blessed and adorable Mediator, that the Church is a society of persons founded by Thy love to sinners,[1] united into one body, of which Thou art the head,[2] initiated by Baptism,[3] nourished by the Eucharist,[4] governed by pastors commissioned by Thee, and endowed with the power of the keys,[5] professing the doctrine taught by Thee,[6] and delivered to the Saints,[7] and devoted to praise and to love Thee.

I believe, O holy Jesus, that Thy Church is holy, like Thee its Author; holy, by baptismal dedication; holy, in all its administrations, which tend to produce holiness;[8] and though there will be always a mixture of good and bad in it in this world,[9] yet it has always many real saints in it; and therefore, all love, all glory, be to Thee.

I believe, Lord, this Church to be Catholic or universal, made up of the collection of all particular Churches; I believe it to be Catholic in respect of time, comprehending all ages to the world's end, to which it is to endure;[10] Catholic in respect of all places, out of which its believers are to be gathered;[11] Catholic in respect of all saving faith, of which this creed contains the substance, which shall in it always be taught;[12] Catholic in respect of all graces, which shall in it be practised; and Catholic in respect of that Catholic war it is to wage against all its ghostly enemies for which it is called militant. Oh, preserve me always a true member of Thy Catholic Church, that I may inseparably adhere to Thee, that I may always devoutly praise and love Thee.

Glory be to Thee, O Lord my God, who hast made me a member of the particular Church of England, whose faith, and government, and worship are holy, and Catholic, and Apostolic, and free from the extremes of irreverence or superstition; and which I firmly believe to be a sound part of Thy Church universal, and which teaches me charity to those who dissent from me; and therefore, all love, all glory, be to Thee.

O my God, give me grace to continue steadfast in her bosom, to improve all those helps to true piety, all those means of grace, all those incentives of Thy love. Thou hast mercifully indulged me in her Communion, that I may with primitive affections and fervor praise and love Thee.

[1] St. Luke 11 : 11-13.
[2] Col. 1 : 18.
[3] St. Matt. 18 : 10.
[4] St. Matt. 26 : 26.
[5] St. Matt. 18 : 18.
[6] Acts 2 : 42.
[7] St. Jude 3.
[8] II. St. Tim. 2 : 19.
[9] St. Matt. 13 : 24-25.
[10] St. Matt. 28 : 20.
[11] St. Luke 16 : 15.
[12] I. St. Peter 1 : 3-5.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

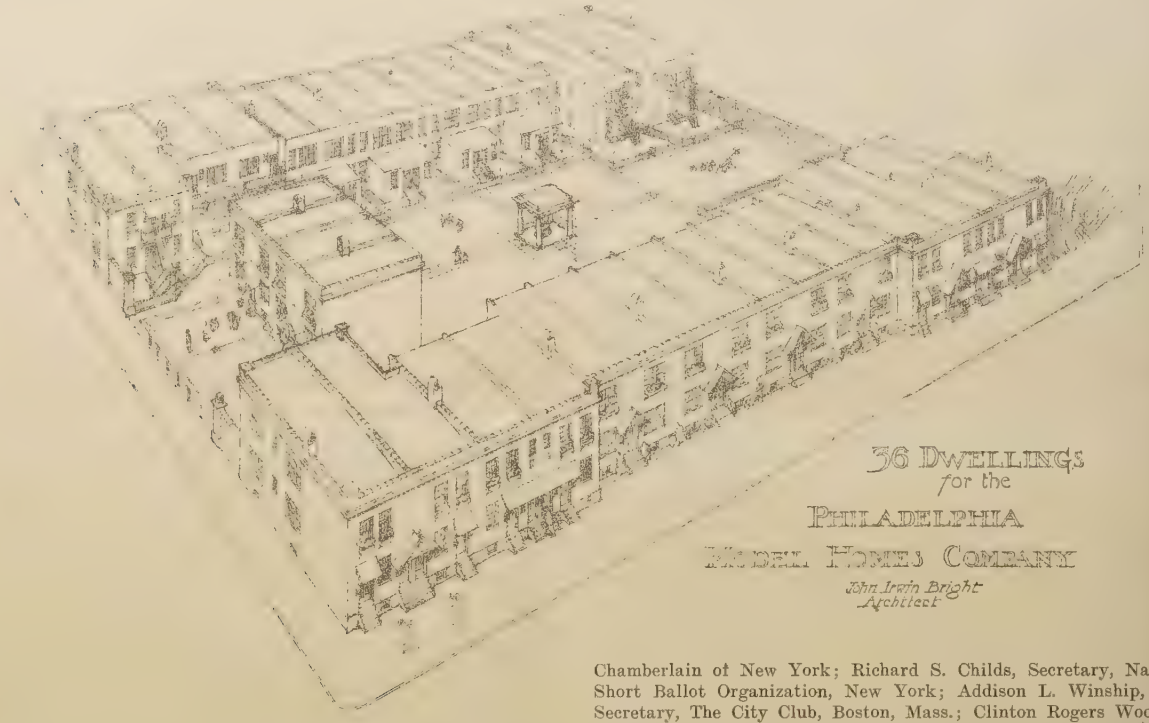
Correspondence for this Department should be addressed to the Editor, at North American Building, Philadelphia

MODEL HOUSES FOR WORKINGMEN IN PHILADELPHIA

TO lead the way toward filling a housing need now existing in Philadelphia, the Octavia Hill Association has begun the building of a group of new model workingmen's houses that will rent at from $8 to $12.50 per month. There is a distinct and growing requirement for such dwellings which is not being met in any way by the operative builder, who builds primarily to sell, and only houses of a more expensive type that rent for $16 a month upward. No one is providing for the wage earner who cannot afford to pay as much as this, and consequently his only recourse is to rent more or less dilapidated and unsanitary houses or tenements in the older parts of the city.

After careful search the Association purchased for $11,500 a plot of land 239 feet by 165 feet on Cambria Street, running from Cedar to Chatham, about three squares south of Allegheny Avenue and about six squares from the Delaware River. In this section the need for such low-priced dwellings is great, and the Directors, after a thorough canvass of the situation, were convinced that such dwellings can readily be rented. On this plot there will be erected a group of thirty-six single and two-family houses arranged to rent for $8 for a two-room-kitchenette-and-bath apartment, $10 for a three-room-and-bath apartment, and $12.50 for a five-room-and-bath separate house. These houses are grouped around an open space which will form a common playground for the children of all the tenants, but each house will also have its own separate yard. A careful estimate of the cost of this group of dwellings, including the price of the land, indicates that they will when completed have cost $60,700 and will produce a gross rental of $6,648 or more, and a net income, after deducting taxes, insurance, water rents, and cost of collection of rents and after making adequate allowance for repairs, depreciation, and unlets, of $3,550, or 5.85 per cent. C. H. Ludington, of the Curtis Publishing Company, is now the president of the company, and one of the most active spirits in the company is Dr. George Woodward of St. Martin's-in-the-Field, Chestnut Hill, Philadelphia.

Certainly a most practicable move, worthy of widespread imitation.



SUMMER SCHOOL FOR COMMERCIAL SECRETARIES

The American City Bureau Summer School for Commercial Secretaries was opened July 19th, at East Dorset, and continued until August 7th. Of this period, two weeks were devoted to class-room study of the technique, the ideals, and the proven policies of organization management from the chamber of commerce standpoint. One week was given over to visiting the principal commercial and civic organizations in Boston and New York, including important national organizations that have headquarters in the latter city.

Among the speakers were: Dr. Charles A. Beard, Professor of Politics, Columbia University; Supervisor of Training School for Public Service, Bureau of Municipal Research, New York; Robert S. Binkerd, Secretary, The City Club, New York; Henry Bruere, City Chamberlain of New York; Richard S. Childs, Secretary, National Short Ballot Organization, New York; Addison L. Winship, Civic Secretary, The City Club, Boston, Mass.; Clinton Rogers Woodruff, Secretary, National Municipal League, Philadelphia; H. S. Gilbertson, Executive Secretary, National Short Ballot Organization, New York; S. C. Mead, Secretary, Merchants' Association, New York, and President, National Association of Commercial Organization Secretaries; Alfred L. Smith, Instructor in Commerce, Amos Tuck School of Administration and Finance, Dartmouth College, Hanover, N. H.; L. D. Upson, Bureau of Municipal Research, Dayton, Ohio; Richard B. Watrous, Secretary, American Civic Association, Washington, D. C.

There was a distinction drawn between the scope of the old chamber of commerce, which concerned itself with industrial promotion and the exploitation of real estate, and the field occupied by the modern chamber of commerce along commercial, industrial, civic, sociological, charitable and educational lines.

Community leadership and psychology also came in for careful attention, as did efficiency bureaus, city planning, municipal research bureaus, vocational training in public schools, increasing usefulness of other public institutions, unemployment relief and industrial and other exhibits. One of the subjects discussed was The Bible and its Relation to Community Psychology.

PLAYGROUNDS IN CONGESTED DISTRICTS

A joint committee, made up of members of the Pennsylvania diocesan Social Service Commission and of the Playgrounds Association of Philadelphia of which the Rev. Dr. Washburn of Christ Church is the chairman, has started a

movement which should prove of the greatest value in the congested districts of the older parts of Philadelphia. The idea is to induce those in charge of some of the downtown churches and of such other institutions as are the happy possessors of surrounding grounds to turn them into open-air spaces for the use of the public. Dr. Manning has done this successfully in Old Trinity. Many people already are gratefully accepting such an opportunity daily at Christ Church and at Old St. Paul's, with most gratifying results. They do not abuse the hospitality of these churches and the change is a boon to them.

Those who are endeavoring to bring about a more liberal policy hope that the churchyards and graveyards possessing nearly all the shade trees existing in the congested district stretching between Washington Avenue and Race Street and Broad Street and the Delaware will extend some such invitation as the following to the public:

"Come in and rest awhile. Old people and mothers with their little children are especially welcome."

CONCLUSIONS OF FEDERAL INDUSTRIAL COMMISSION

A well known publicist (William L. Chenery) has thus summarized the conclusions thus far established by the Federal Industrial Commission:

1. Neither stockholders nor directors of the vast corporations can be expected to know or to control labor conditions. Some of the leading men in the nation, including J. P. Morgan, testified to this in New York.

2. High wages are the biggest single remedy of social evils. Henry Ford of Detroit was illuminating on this point.

3. Collective bargaining will safeguard the welfare of workers. Daniel Guggenheim gave evidence on this point.

4. The nation ought to be empowered to protect the interest of the workers. Newcomb Carlton, president of the Western Union Company, made this declaration.

5. Economists in New York and Philadelphia testified that the majority of the people of the country get less than a living wage.

6. Many corporation heads do not consider the social consequence to the nation of their policy toward labor. Pullman officials testified on this point.

RURAL COMMUNITY LEAGUE IN NORTH CAROLINA

The farmers of Sampson county, North Carolina, according to Dr. Clarence Poe, have their community league, their farmers' club which is very strong, and also their farm women's club. He says:

"In that one county they have sixteen farm women's clubs, which are doing more than anything else to arouse the people. The farmers' clubs can only take in farmers, so a community league has been formed which bankers, merchants, preachers, and physicians may join. Like the New England township meeting, once a quarter they meet to discuss everything that looks to the upbuilding of the community, having committees on social life, educational work, farm products, and moral conditions. They also have adopted the five-teacher system for the county school, to take the place of the one-teacher plan which is so common and also so inefficient. A playground park and buildings have been planned."

The Monday after the Chicago schools closed for the long vacation, the large family of St. Mary's Home for Children, of one hundred and fifty, left the city for its summer home in Kenosha. The railroad transportation was kindly given by Mr. McCullough of the Northwestern Railroad through the Bureau of Charities and all were conveyed to the station by kind friends who gave the use of their automobiles, the same courtesy being extended in Kenosha. A month on the Lake Shore with plenty of bathing and frequent outings has already given the children sunburned faces and large appetities and greatly improved health. The appetites have been abundantly satisfied with fresh fruit and vegetables which the Church people of Kenosha have generously donated. By September 15th a happy and healthy army of children will return to Chicago and to vigorous work in the public schools. Certainly a fine piece of social upbuilding!

Word comes from Kansas that two farmers have attached a light road drag to the rear axle of their farm wagons, and as they drive over the roads to and from work they also drag the road. They have made a marked improvement of their roads over those of adjoining sections that do not receive the same treatment.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, yet reserves the right to exercise discretion as to what letters shall be published.

THE PANAMA CONFERENCE

To the Editor of The Living Church:

YOU have been giving considerable space to correspondents on the subject of the Panama Conference. If enough has not already been said, may I, as a member of the Board, have space to describe my own relation to the matter, and the course I have been pursuing?

Before the February meeting, the President of the Board wrote me stating what was liable to come up, and asking for any suggestions I could make. My answer in brief was that, while it might be very desirable for some eminent Churchmen to be present at the conference, I did not see how the Board could make a deputation without causing serious trouble. I suggested that the American Church Missionary Society, which is now carrying on its missionary work through the Board, was competent to make a deputation which would not commit the unwilling portions of the Church. I knew then very little of the preliminary arrangements, and had not considered the legal questions involved. But I am still of the opinion that if there is to be any deputation it ought to be made by the American Church Missionary Society. A good many of the arguments advanced why the Board should act merely emphasize the usefulness of some sort of deputation. They do not go so far as to prove that the Board of Missions should appoint it.

There was no full discussion when the matter came up in the February meeting. A little had been said, and the question raised whether in view of the treatment of the whole allied subject by the General Convention the Board had a right to act, when everything was stopped by a motion to lay the matter on the table, which of course was not debatable. This motion prevailed, and I for one did not expect it to come up again.

Though for a long time a member of the Board, I have not considered it my duty to attend every meeting. I live over eleven hundred miles from New York by the shortest way, which is not always the practicable way. The round trip is usually over 2,400 miles, and the expense not less than $100. I had been to four consecutive meetings before the May meeting, and did not think of it as involving matters of Church principle. If such matters are always liable to come up it makes attendance at the Board absolutely necessary, which would be a great hardship.

After the meeting in May I made up my mind to keep out of the discussion of the subject as if it were mainly a party matter, if I possibly could, and out of the papers if possible. So I confined my correspondence at first to Bishop Lloyd, and afterwards prepared a statement for the whole Board, which I sent to every member. This produced a rejoinder from Mr. George Wharton Pepper, to which I replied, and both his answer and mine went to all the Board. My letters to Bishop Lloyd were much more free in expression than I would have written to anyone with whom I was less intimately acquainted, but he has sent copies of them to the members of the Board. Any note of criticism of any other person which there appears was not made so much by way of criticism as to illustrate the fact that my action was independent and non-partisan.

In my letter to the Board generally I took the ground which is always being taken at the Church Missions House, that the Board of Missions is the agent of the Church for missions. This led to an examination of the Law of Agency, which took some time, and which I submitted to the chancellor of this diocese, a judge of the highest court in the state, who said that my conclusions were correct. I showed that the Board is a general agent, not a universal one, that it has a recital of specific powers to go on in Canon 55, that it cannot extend those powers by construction, or add to them by itself, and especially that it cannot go against the mind of its principal, which is the General Convention.

As to the agency part of it, the fact of agency, the officers of the Church Missions House and I agree. Mr. Pepper, however, who has had a tremendous influence in persuading the Board that it has the power to make this deputation, denies that the Board is the agent of the General Convention, or that agency law, which he says I have correctly stated, has anything to do with the case. The law which governs, according to him, is Corporation Law, because the Domestic and Foreign Missionary Society, of which the Board is the administrative side, is a New York corporation, and has all the rights which were conferred by its charter. Its charter describes its creation for the purpose of carrying on missionary operations in all lands. Up to the time of Mr. Pepper's statement, I believed that

Canon 55, which is also the Constitution of the Society, included all its powers. I thought that because it was incorporated under the authority of the General Convention, had its constitution prescribed by the General Convention, was operated by a Board and officers elected by the General Convention, and must report to the General Convention, it must regard itself as subordinated to the General Convention, and as the agent of the Board for missions. But if I interpret Mr. Pepper correctly, which I am anxious to do, the Domestic and Foreign Missionary Society can go ahead and do things by virtue of its charter, quite irrespective of whether certain resolutions empowering it to do such and such things pass the General Convention or not. For instance, he would hold that if the famous resolution introduced into the last General Convention *had* passed both houses, it could not really have added to the legal powers of the Board, and that therefore, though it did *not* pass, it could not take away any of the corporate powers.

I have examined Canon 55 again and again to see if by any possibility I had overlooked any of the privileges of the Board. We may clearly provide for missionary conferences, but they are so plainly conferences in our own communion that this explicit power excludes any other sort of conferences. So, any right we have to send delegates to Panama is not because the Church has conferred such a right, or has contemplated doing it, or wishes it, but because we are a corporation under the laws of the state of New York.

Now the resolution at the May meeting was passed by a very large majority, because they believed they had a right to do as it provided. But I think a good many of the affirmative votes might not have been cast if it had been clearly perceived that the right which was being exercised was conferred not by the Church but by the state of New York. The state of New York has made it possible for a Board taken out of the Church for purely practical purposes to override the will of the Church. This is to me something quite new. It will probably be as fresh to other Churchmen.

I am still, however, unable to see how the fact that the Domestic and Foreign Missionary Society is a corporation alters the bearing of the law of agency on the whole matter before us. A corporation can be an agent just as well as a private person can. Private persons who are agents are also something else besides agents; they must however be careful not to mix up their agency business with their other business. Just so with a corporation acting as an agent. It has other powers, may be an agent for more than one person or set of persons, but it must keep its agencies separate, and not assume to do for me what it is doing for someone else, or entirely for itself. And even if there is no general agency of the Board for the General Convention such as I have stated the common belief to be, I feel sure that the passage of the resolution so often referred to as aimed in the last General Convention toward legalizing all such deputations would have created a special agency.

Now whatever may be the facts about agency with regard to the General Church, there can be no doubt that the Board has become the agent of the American Church Missionary Society, and carries on its active business. The American Church Missionary Society represents an important element in the Church, not probably a majority, but an influential minority. It very much desires this deputation. It has in no way that I know of disabled itself from appointing the deputation and making known to the Board anything that they find out worth knowing or recommending. But the officers of the Board assert that we must, as a Board, make this deputation ourselves in order to be fair to the American Church Missionary Society. In other words, it need make no difference to us that the General Convention has declined to authorize similar matters at the discretion of the Board, if the American Church Missionary Society wants us to do something for it, though it may offend the principles of many Churchmen.

I take no interest whatever in membership in a New York corporation. I have never believed in state control of the Church. I thought we had done with it. But it seems I was mistaken. A New York corporation really rules the policies of the Church. That New York corporation is not our agent, though it is the agent of the American Church Missionary Society, to which it *must* be fair.

Of all the mixed-up situations that ever I heard of, this one certainly is the star. Faithfully yours,

Marquette, Mich. G. MOTT WILLIAMS.

To the Editor of The Living Church:

ALLOW me to add my name to those of the clergy and laity who are using your columns as a medium of expressing disapproval of the Church's participation in the Pan-Protestant Latin-American Missionary Conference. As one who knows well the Protestant attitude toward Rome and of Protestant missionaries in Latin countries to the Roman Church, I feel bound to express my surprise that those who are urging participation on the Church should fail to realize that the animus of the other bodies participating is a feeling that Roman Catholicism is hardly, if at all, a form of Christianity; and that it is their duty "to take the Gospel" to those lands—*not* to the thousands of unreached heathen, but to the "poor, priest-ridden Catholics."

Reared a Methodist and on terms of friendly intimacy with some of the leading missionaries of the M. E. Church, South, I know for a certainty the attitude toward Latin Christianity of that body. It is no whit different, if one may judge from public and private utterances, from the position of the other Protestant bodies intending to participate.

I am quite sure that were the Church to press the point of a *bona fide* invitation to the Roman Church to send delegates to the Panama Conference the representatives of the other participating bodies would open their eyes in horrified astonishment, and politely but firmly refuse.

Further, I feel sure that, were it clearly stated and definitely understood that the Church is a Catholic body, with a "real priesthood" and a system of unmistakably Catholic faith and practice, invitations from Pan-Protestantism to share in their councils would no longer embarrass us; and we would find even such broad-minded societies as the Y. M. C. A. and Y. W. C. A. restricting the membership of Anglican (as they now restrict that of Roman) Churchmen, to associate membership.

How long shall we fly false colors?

Sincerely

Oakland, Cal., August 13, 1915. THOMAS J. WILLIAMS.

"CHURCH AND PAN-PROTESTANTISM"

To the Editor of The Living Church:

IN your leading article on "Church and Pan-Protestantism," in your issue of the 7th instant, you distinguish the Anglican position from the Protestant position in these terms: "The Anglo-Roman controversy hinges upon the right of a *national Church* to withdraw from allegiance to the Papal see and yet remain an integral part of the Catholic Church. The Anglican asserts, the Roman denies, this to be a right. The Protestant-Catholic controversy hinges upon the rights of *individuals* to withdraw from the Catholic Church, and then, in voluntary association with like-minded individuals, to form other Churches." Tested by the light of history is not this statement in need of revision?

The Imperial diet met at Spires in 1526, and occupied itself with the religious differences which in consequence of Luther's teachings had begun seriously to distract the Empire. Being unable to arrive at a settlement it decided that until a general council should be held in a German city each state should so conduct its religious affairs "as it hoped to answer for its conduct to God and the Emperor." It meant practically that for the time being each one of the political divisions of Germany was at liberty to conduct its religious affairs as it saw fit. In 1529, at a second diet at Spires, this arrangement was revoked; and the Lutheran princes and some of the free cities joined in a protest against the revocation; and this protest is the origin of the name Protestant. The thing against which they protested was the invasion of the right of each prince or city to determine the form of religion which should be practised by their respective subjects: a right which was expressed a little later by the phrase "*oujus regio ejus religio.*"

In principle this position does not differ from the principle involved in the English acts of Uniformity in the reigns of Henry VIII., Edward VI., Elizabeth, and Charles II. In principle also it was accepted by the Catholic princes and towns of Germany.

No one, Catholic or Protestant or Anglican, admitted at that time that the individual had any right to secede from the national Church, whatever form it might assume, and associate himself with others in a new organization. Indeed, when a little later the anarchial sect called Anabaptists at Münster attempted to do this very thing, all the established Churches, and especially the Protestants, condemned them.

It is true that Protestantism has tended to encourage individualism, and that the establishment of a large number of separate national or local Churches in Germany, based upon the Protest of 1529, has naturally led to a multiplication of sects. The Protestant influence operating in England has led to similar consequences.

The fact appears to be that the principle of nationalism was originally common both to the Anglican Church and to the Protestant Churches, and this principle has not prevented the further division of Christendom into the numerous independent communions which have sprung from all of them. GEORGE ZABRISKIE.

August 8, 1915.

[We should have safeguarded our sentence by showing that it referred to the course of Protestantism in England and subsequently in America, which was a later development of Protestantism than its original course in Germany. We were thinking rather of the rise of the English and principal American bodies than of those of the continent of Europe. But German Protestantism eventually ran the same course, particularly when it was transplanted into this country. We thank our correspondent for the correction.—EDITOR L. C.]

THE MINISTRY OF HEALING

To the Editor of The Living Church:

THE interest in the healing of the body by prayer bids fair to become one of the most important and searching questions of the year. I am daily in receipt of many letters approving the work of the Society of the Nazarene, but the proportion of those who

become members is small in comparison with the number who heartily approve of this ministry.

A movement to revive a languishing duty can never progress with the rapidity it deserves, so long as people are content merely to give assent, but fail to demonstrate their faith by works. Many people think that, because they believe in our Lord's power to heal, it is not at all necessary for them to join the society that is endeavoring to awaken other Christians to a sense of their great loss. Such persons should remember that it is only by virtue of their faith in this power that they are rendered eligible for membership. Unfortunately, there are some of the clergy who think we have no right to enter what they term the field of the physician, although that is, at best, a lame criticism. Our Lord's attitude toward disease and His command to His disciples give no warrant for such a position. Wise and honest physicians extend a cordial welcome to that person who believes in spiritual healing.

Secondly: While it may be logical for a believer to feel there is no personal need of becoming a member, it would prove most helpful to join forces with others who believe; for thus, by organization, and the strength which springs from sympathetic coöperation, all would operate more effectually in restoring the gift to the Church at large.

If we truly believe in this power of a living Christ to heal, we certainly should do everything to extend that faith among our brothers, and to awaken the clergy and laity everywhere to an active exercise of this ministry. Thousands in our congregation would gladly avail themselves of this ministry if it were offered to them.

Finally, we are given the opportunity of offering our prayers for those who are seeking health from our Lord, and thus we become channels of His healing power. All who are enrolled reap, in addition, spiritual benefits and blessings in that all members of the society pray for their fellow-members daily in the Society prayer. It is of great benefit to know that, as one is offering prayers for others, many others, in turn, are offering a prayer for him. Thus membership in the society becomes a vital part of the Christian life. It strengthens the bond of love between believers, and is filled with richest blessings, material and spiritual.

A pamphlet setting forth the requirements for membership and the advantage of the society will be sent upon application.

HENRY B. WILSON, *Director.*

St. John's Rectory, Boonton, N. J.

THE PATRONAL FESTIVAL

To the Editor of The Living Church:

APROPOS of your article of August 7th by the Rev. Latta Griswold on the Dedications of American Churches may I offer a practical reason to uphold some of those he suggests as appropriate which now we do not have; and say to your readers what I wish someone had said to me in the days when I, as a missionary, was settling the titles of the parishes I was then organizing? The only thing on the subject actually said to me was, the Bishop warned me to avoid the few that even then were repeated over and over again in the jurisdiction. He did not expressly advise me to follow his example and make myself responsible for such a dedication as "Cross and Crown"; but I imagined it was in his mind. Now I wish that he, or someone, had said to me, "Select such a dedication that the keeping of the patronal festival will be as much as possible a real force in the devotional and practical life of the parish."

Liturgical scholars, *e.g.* the Abbe Duchesne, or the late Dr. John Wordsworth, sometime Bishop of Salisbury, in his *Ministry of Grace*, teach us that many of the feasts of the Christian year were fixed, not by dates in the life or death of the saint commemorated, but by the consecration of some prominent church in their honor or memory. For instance, May 1st is SS. Philip and James, not because of the date of any martyrdom, but because the "Church of the Holy Apostles SS. Philip and James," which still stands much rebuilt and altered in Rome, was consecrated on that day. The dedication of the Pantheon as a Christian church under the title "St. Mary among the Martyrs" gave us what we now call All Saints' Day, showing us that "saints" in that connection is used in its ecclesiastical sense of martyr or confessor, and not in the more general meaning it has sometimes in the New Testament. The history of the day calls loudly for "All Souls" to follow. The Prayer Book kalendar in the English book marks certain days expressly as "Translation of," *e.g.* King Edward and the like. It was such a translation of the relics which fixed on June 29th as St. Peter's Day in our kalendar, and SS. Peter and Paul in the Roman.

What were originally local feasts became later general ones, a practice I am suggesting we should not reverse, by having the Christian year settle for us our parochial festivals. "The holy Church throughout all the world" helps or affects us through our own parish. Sooner or later we get some of our most moving memories intertwined with the bricks and stones of our church building. To me it seems perfectly legitimate to have all those local associations help us "keep the feast" to God Almighty. Therefore I should wish to make as much as possible of our parochial festivals. One such is the local dedication festival, *i.e.*, the anniversary of the actual consecration of our church building. Another, the titular festival; when the day in the Christian year bears the name or title of the parish church. Or, it may be, of the patron saint, when the local name is not a mystery of the faith.

There are of course some historical precedents for keeping a dedication festival on a more or less arbitrarily selected date, especially if the church has not yet been consecrated. Before you settle what to call your parish church, think of the practical result of making as much as possible out of the octave of the patronal festival. You waste all the possibilities by such a dedication as "Holy Nativity" or "Incarnation," because even now we crowd all we can into Christmas week and find it impossible then to introduce the whole circle of local memories belonging to a titular or patronal feast. Christmas swamps all in the case of St. Stephen, St. John, or Holy Innocents. To be sure we can keep the black letter "St. John before the Latin Gate" on May 6th; but that comes at a time of the year when the winter's activities are slowing down; and the chief object of a patronal octave is to combine and rouse our forces for active work. "The Holy Name" is a good title for a church in a summer resort, as that falls on August 7th, or "The Transfiguration," August 6th. But with our American practice of slowing down work in summer and habits of many in going away then, we lose the possibilities of a week of services and preaching by a dedication whose anniversary falls then.

For my part I never realized the capabilities of a well-chosen dedication until I saw them in St. Clement's, Philadelphia. As our St. Clement was of Rome and not of Alexandria, the patronal festival fell on November 23rd. Thanksgiving Day came in the octave. The choir could sing their festal music on the feast day, Thanksgiving Day, and the Sunday in the octave as a rule. It lengthened our Advent preparation for Christmas a whole week, and made it almost as powerful as Lent before Easter. Everybody was back in the city and rested by that time; and it started all off for the winter's work with a swing and vim that was a great help. Few special preachers would then say, "I cannot leave my own work at such time," as they might at other seasons. Practically any date—from St. Giles, September 1st, to—I had almost written St. Andrew's, but as the octave would then run into Advent and rather shorten and weaken the preparation for Christmas, I had better write St. Clement (November 23rd) or St. Cecilia (November 22nd)—is good.

Unfortunately I have discovered that the result on parochial life of selecting one name rather than another for a mission is so often ignored that I wish to call attention to the importance such a decision may involve. One will make it easy to have an octave of services, "a week of preaching" at a time when year by year it affords a stimulus and impulse to the whole parish, appealing to a set of motives not otherwise called into play; others may pass by and waste all the devotional and practical possibilities.

D. CONVERS.

THE EDUCATED MAN

I DO BELIEVE that the *sine qua non* of an education is the production of the disciplined man; of the man who has learned to respect law, to recognize his subservience thereto. To this end contribute all the systematized courses of instruction with which our youth are fed from the kindergarten to the university. The first thing that the school boy learns in his high school laboratory is the inflexibility of those infallible sequences which his teachers tell him may be named natural law. To this end, a little later perhaps, he learns the laws which seem to govern human thought and the progress of which constitutes human evolution. Still earlier did he learn how impossible it is to escape from the multiplication table. And still later he learns how all human advance is conditioned upon the recognition of regulations absolutely beyond his control, beyond his power of modification.

So, if in this year 1915 our colleges are pouring into our civilization men who, having learned much beside, have also learned this great lesson of the ages, that man must work within limits not established by himself, in obedience to laws which he cannot change and which often he does not understand, toward things not always of his own choosing, then, indeed, shall our colleges have made a contribution to civilization whose value cannot be expressed in human speech.

And to help bring this about, to tell men that not self-will but self-sacrifice is the greatest thing in life, that not getting things but giving things is the supreme achievement, that not he that is ministered unto but he that ministers is most like Christ, that is, indeed, the justification of the great endowments of our colleges and schools. This is the reason that all these things should be increased and made more mighty in their influence upon the changing generations of mankind. It is the fundamental reason for the training of our youth. The old civilization is largely broken down, and the new civilization with its mystery, its beauty, lies unseen, to be revealed by the events of the next few years.—*Flavel S. Luther.*

RELIGIOUS

The Sacramental Principle. By Paul B. Bull, M.A., Priest of the Community of the Resurrection, Mirfield. Longmans, Green, & Co. Pp. viii, 212. Price $1.25 net.

In this timely and valuable book the attempt is made to show that the Church's sacramental system is rooted in principles which lie at the foundation of the universe. The author is under the impression that the task he sets for himself has not been essayed before, but the late Dr. Dix in his lectures on *The Sacramental System* recognized the importance of such an approach to the subject and indicated some of the lines on which it might be worked out. Father Bull has done this, only much more thoroughly and with reference to the newer intellectual outlook of the world and modern Christendom.

It is the fashion in some quarters to relegate belief in the efficacy of sacraments to the category of "magic," and as such to regard it as a "survival," in fact to exclude it from the phenomena of "religion" as the term is scientifically understood. This phase of opinion is not so much as mentioned here, but the argument of the book is in effect a sufficient answer to it. The writer has in mind a larger class of readers, those, namely, who believe in sacraments as religious rites and in Christian sacraments as in some sense "means of grace," but who reject the Catholic doctrine and system because ignorant of its real basis. The book is accordingly and avowedly a contribution to the cause of reunion, but incidentally it has other purposes to serve and in particular it must appeal to all who, sharing the writer's point of view, are concerned with the philosophical justification of the sacramental teaching of the Church.

At the outset the mechanical interpretation of the universe and man's nature is compared with the spiritual interpretation, and the harmony of what is true in both is found in the sacramental principle—spirit expressing and realizing itself in matter. The world and man are viewed in turn and in detail under this aspect, which prepares the reader for the doctrines of the Incarnation and the Church as parts of the grand sacramental scheme. The closing chapters deal with Baptism, the Minor Sacraments, and the Holy Communion in this order and with reference to the underlying principle which is the writer's thesis.

The argument is characterized by fairness, liveliness, and intense earnestness. There are touches of humor and passages of rare beauty, which add to its intrinsic power a charm that goes far to persuade. In these and other respects the book illustrates the sort of apologetic demanded by present needs.

Recognizing this, we regret that the effect is marred in places by disparaging allusions to the "Modern Mind." Many readers will appreciate the writer's disgust with the phrase and will laugh at his characterization—"that venerable old nurse"—but others, we fear, will take offence at such a pleasantry and be ready to call Father Bull a "medievalist," which he certainly is not. His own indebtedness to modern thought takes him out of the class of unintelligent traditionalists. He understands the difficulties experienced by the average man of the present day in thinking out the terms of his faith. He writes this book to help him. In spite of the blemish here referred to we believe he will succeed. T. B. F.

The Life Worth Living, or the Religion of Christ. By Herbert Mortimer Gisner, formerly Pastor of the First Presbyterian Church of Atlantic City, N. J. Boston: Richard G. Badger. $1.25.

The writer of this morally helpful book is strongly of the opinion that the prevailing type of Christianity, and, indeed, that which has long received the encouragement and approval of the Church, very imperfectly represents the religion which Christ taught and lived. There is ever and everywhere a tendency to materialize religion and to tie spiritual things to material forms. This temptation is seen in heathen religions. It was amply evidenced in the Jewish religion of Jesus' day, and alas, the most spiritual of all religions, that which Christ founded, has yielded to it also. In illustration of this last assertion the author quotes the closing clauses of the Athanasian Creed, and points to the emphasis which the Church has laid upon definitions of the Faith and ceremonies of worship. But Christianity is preëminently a life. Christ's religion consists in "doing the will of, having the spirit of, and walking in the way of, Christ in all our lives." This forms the writer's chief thesis. On the assumption that the Sermon on the Mount is not a mere collection of Jesus's sayings, but an entire discourse setting forth in systematic order the laws and principles of His Kingdom and religion, of which all that follows is illustration, our author most interestingly describes what a Christian's life should be like in this day. The writer has endeavored to put first things first, and has certainly written a helpful and wholesome book. It is the strong plea for straight living as well as straight believing. We only wish that those institutions of Christ's own ordination. and those forms which He Himself commended by His own example, had received greater emphasis and fuller treatment.

The limiting of the essence of our Lord's teaching to those utterances preserved in the Sermon on the Mount prevents the writer from taking a more comprehensive view of his subject. The Sacraments of Christ's institution do not occupy in this book a position of any prominence in the scheme of salvation, or form important factors in the development of the Christian type of character.

A. T. G.

The Parables of the Gospel. By Leopold Fonck, S.J. Translated from the third German edition by E. Leahy. Frederick Pustet & Co. Price $3.50 net.

The appearance in English of a work of some eight hundred octavo pages devoted to the Parables might be an event. The present volume however will hardly be hailed as epoch-making. An impressive amount of erudition of certain kinds is largely neutralized by the writer's indifference to even the few well established results of Biblical criticism. To be at pains to present in full not only the Greek, Latin, and English texts of all the Parables, but also an elaborate critical apparatus for the Greek, and at the same time to assume without more ado that "there is no necessity for us to accept the view of St. Matthew's dependence on St. Mark," will seem to many like straining out the gnat while swallowing the camel. The same might be said of the bent of mind which finds it worth while to give the botanical names of a dozen or more varieties of thorn, but has no hesitation in styling Daniel "the last of the greater prophets." The exegesis of the crucial passage, St. Matthew 13: 34, 35 is a problem of well recognized difficulty, but the difficulty is ignored rather than removed by the bald statement that "the special aim and object which our Lord had in view when He spoke to the people in these parables" "was that the Jews might see the image and not recognize the truth; might hear the words and not understand their deeper import."

Although "The Kingdom of God in the Parables" and "The Kingdom of Heaven in the Parables" appear as distinct chapter headings the reader will look in vain under either for any recognition of the special questions which these terms ordinarily suggest to-day. It is not that the writer is not well read. But contemporary problems are apparently meaningless to him. He is a scholastic, albeit a learned scholastic, and as such impervious, it would seem, to anything but the scholastic point of view.

The reader however who is not deterred by these limitations in the book, or who looks mainly for aid towards the devotional or homiletic use of the parables, will find here much that is suggestive. Each of the longer parables is furnished with an outline for sermons or meditation. There is a rich array of patristic comment seldom accessible in such convenient form. A first-hand knowledge of Palestine serves often to clear up an obscurity or to give the parable a life-like setting.

A work whose true measure will be fairly taken only by the special class of readers for which it was written. It would be unfortunate for others to regard it as an exegetical authority.

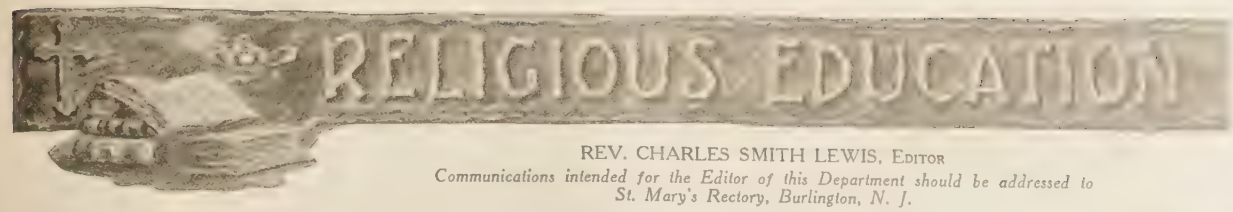
C. B. H.

MISCELLANEOUS

The Juvenile Court and the Community. By Thomas D. Eliot. New York: Macmillan Co. $1.25.

This, the latest volume in the American Social Progress Series (edited by Samuel McCune Lindsay) covers the ground adequately, although it is not the last word on the subject, because, as Dr. Eliot frankly declares, "social work is a field so rapidly changing that time creates errors faster than it can re-create them." While this is no doubt true, the general purpose of the book in this very new field of social endeavor is admirably carried out, and those who have to do with juvenile delinquency in its various forms will find it most useful.

THE LATEST ADDITION to the series of Arts of the Church is a little volume by Dr. E. Hermitage Day, entitled *Monuments and Memorials.* It is a study of the monuments to the dead that have come down to us from the middle ages as well as from later years, and is adorned by forty-one half-tone illustrations. The subject is not hackneyed and it is well treated in this little volume. Dr. Percy Dearmer is the general editor of the series. [A. R. Mowbray & Co., London. The Young Churchman Co., Milwaukee, American agents. Price 60 cents net.]



REV. CHARLES SMITH LEWIS, Editor
Communications intended for the Editor of this Department should be addressed to St. Mary's Rectory, Burlington, N. J.

OUT of the quiet of vacation days one looks forward to the beginning of the fall and winter work and at the outset there stands the Sunday school. Even as early as the time when this article shall appear it is none too early to begin preparations. Two things demand attention at this time. The one is the supplies. We cannot urge too strongly the vital importance of securing these before the school opens. The first impression of the winter's work will color largely the children's attitude toward it. If it be an impression of orderliness and preparedness then the children will recognize the seriousness of what they have before them. If on the contrary they come to the opening session and find no lesson books, no note books, no arrangement of classes, nothing definitely in order, then they will be apt to lose heart at the outset, or, if not that, to get a first impression stamped with the feeling of indifference and carelessness.

A second requirement at this time is a plan to get the scholars together for the first session of the school. Even if the school has been kept up during the entire summer it will begin a new period of work with the autumn. Depleted classes will fill up; absent teachers will return to their places; the grades, if the school be graded, will probably shift at this time and new subjects be started. How essential then that everyone should be on hand for the beginning! But how shall this be best accomplished? Publication of the time and place of opening in the local paper will help, and in smaller towns might be almost enough, but individual notification is the best of all ways. We would recommend that a postcard be sent to every *child*—not each family—in the school, and that this card follow the publication of the time of opening, reaching the children on Friday or Saturday morning preceding the first Sunday. The card will not want much on it, a simple statement that the Sunday school of the parish will begin its sessions on the following Sunday at such an hour, ending with some such phrase as "Try to be present at the first session."

If the burden of sending these notices seems heavy to superintendent or rector, it can be much lightened by dividing it among the teachers, each sending the notices to her—why must we say *her*, not *his*?—own class. If these are signed by the teacher an added personal touch is given that is worth a great deal.

The Sunday School Purpose

NOTICES SENT, to what opening shall they bid the pupils? It may seem a strange statement to make, but we believe it is measurably true that too often our Sunday schools are schools about religion, but not sufficiently schools through which religion enters with an increasing power into the child's life. We hear, in spite of all that has been said, of the indifference of Sunday school children to church. We know how seldom they come to the services, and how often when they "leave Sunday school" they do not go to church. The charge has been made against the modern methods of work that they are so largely intellectual that they do not quicken the religious life of the children. In some cases no doubt the charge is justified. We are sometimes reminded of the earnestness of children brought up in the old Sunday school regime of our fathers and how they grew up into church-going adults.

All these things, with their implications, are partly true, but only partly. The old days did not always see Sunday schools developing church-loving adults. The new methods are not always only intellectual. What succeeded then suceeeds now. And the training of the religious life then is what is required now. The children need training in religion; they need to be brought to church, not as to something which belongs to an older group, but as to something which is their very own.

One cannot speak too earnestly upon the necessity of making the Sunday school minister to the training of children's religious life. Its only excuse as an agency of the Church is the accomplishment of this end. The value of a school is not determined by the amount of knowledge the pupils acquire, nor by their skill in putting that knowledge into some expression, written or active. It does not lie in the amount given missions. It lies mainly and chiefly in quickening the of relation to God, and that in and through our Lord Jesus Christ. It means developing impulses and motive, sharpening the sense of right and wrong, strengthening the will, and by so doing making the life of the child ever more and more like the life of our Lord.

It is with this as the chief end that we would recommend that the first session of the school in the autumn should be a Church service, at which the children of the school should be gathered and some very clear inspiration given for the winter's work. It should be hearty, full of music, and above all, earnestly reverent. The hymns and address would serve their purpose more successfully if they were well knit together about a common theme. Such a beginning as this will, in our opinion, give a tone from the start that can be kept up. But we would remind our readers that this can only be done as the ideal of religious influence lies clearly before the teacher and as the school serves as a leader to the church; and regularity of attendance at church services is considered as a part of the school activity.

Speaking of services recalls the comment that came to our ears on one occasion. The larger boys of a certain class were seen sitting in the windows of their class room while the sounds of a hymn told that the opening service had begun. "It showed very plainly that there was no devotional life in the school," was the comment. It was a natural though probably not an accurate criticism. Opening services ought to be as real, as reverent, and as much a part of the devotional life of the pupils as any other prayers. It is most distressing to look over a school at such a time and see listlessness on the part of children, silent indifference to the hymns, talking through the prayers, a sort of dull routine followed from habit instead of an honest and worth-while inspiration for a period of real effort to bring the children onward in their intercourse with and service of God. If these opening services cannot touch the children enough to make them reverent and take part in the hymns and prayers, it would be better to give them up. They can be made reverent, and the children can be brought to take part in them. It rests upon the clergy and superintendent and teachers to accomplish this.

About the Opening Service

WHAT, we hear someone say, do you advise for the opening service? The answer would be of two sorts. If the school follows or precedes a Church service, to which the children go—actually go, not are expected to go and do not—then we would say, first a collect, without any hymn or music whatever; and said standing rather than kneeling. If on the other hand Sunday school is not in connection with a Church service, or the attendance of the children is not obligatory and most of them do not go, then a longer session, preceded by a definite worship element, should be the rule. We would propose for this first a hymn—and by a hymn we mean one the children can sing and one which they know, and one whose religious tone is within the reach of their understanding or feeling. After the hymn we would use the Creed, the shorter Versicles, the Lord's Prayer, and perhaps three collects; one for the day, one for the school and its work, the third a variable one. Finally a second hymn. This ought not to take over ten minutes. At the close we would spend another ten to fifteen minutes in the general catechizing or questioning and in a final hymn and one closing collect. This will give the proper religious tone, provided what we have said above be considered.

The Catechism and Memory Work

"WHERE DOES the Catechism come in on your new scheme?" we have been asked more than once. In the older plan of the Sunday school the main stress lay upon learning the Catechism by heart. In the beginning of the "graded lessons" mem-

ory work played almost no part whatever, its importance being forgotten in the enthusiasm for teaching truth through the vehicle of the story. For some time, however, this mistake has been corrected, and in the Standard Curriculum there is a definite body of memory work that is recommended to be learned by each child. This is divided among the grades, and along with this goes the Catechism.

"Memory work" is a difficulty in the present-day school for two reasons. One is the difficulty of fitting it in with the other lessons. Time seems so short that it is hard to know how to teach a Bible story, get some written work done, and have the children learn anything by heart. Here as elsewhere the question turns on order and system. If the teachers, with the help of the superintendent of lessons, will *plan* the period then this can be accomplished. There are, say, forty minutes for lessons; ten can be given to memory work, ten to expression work, and twenty spent on the main lesson. This will require effort and at first be hard to accomplish, but it can be done, and done well.

The other difficulty is the lack of experience of the children in learning by heart. The average child of the schools of to-day does very little memorizing. To the very multiplication table his work is mainly by induction. True, he has some "pieces" to learn by heart, but they are relatively few. So to put these children to the task of memorizing a body of material is to put them to a harder task than they are accustomed to, and one that from its unusual character is not easily mastered.

Dix, in *Child Study*, one of those excellent books which are being issued with the imprint of the Bishop of London's Sunday School Council and published by Longmans, Green, & Co., gives some suggestions for memory work that are worth quoting. After insisting that we must distinguish "between parrot-like repetition of meaningless words and phrases, and an intelligent grasp of their underlying ideas which will make repetition useful," he closes his chapter on the Intellectual Development of the Child with a series of principles for using the memory which experiments have found to be operative.

"1. To commit anything to memory most people require several repetitions.

"2. When the meaning of a passage is already known it is more easily and quickly memorized than an entirely new set of words.

"3. The eye assists the ear so that a text written upon the blackboard is better remembered than the same text repeated without this aid.

"4. Repetitions are most effective when they are distributed: thus, if twenty repetitions are allowed, it is better to give them in four groups of five with a short interval between each group, than in a single group of twenty without such intervals."

It may be well to remember further that it is the repetitions just past the middle, or the third and fourth of five, that are most effective, and so need most care. And it is further to be remembered that absolute accuracy in saying the words will prove a great help in learning them. Most of the so-called funny mistakes of children come from carelessness in saying words that often they do not understand. Clear pronunciation and slow repetition of words that have been explained is the surest way to learn by heart; and this we should insist upon in our Sunday schools.

PAYING FOR PRAYING

THE Church of God, by her very generosity through the free labor of consecrated and self-denying men, has minimized in the minds of her children the inestimable value of her gifts. By reason of the Reformation's rebound, our branch of the Catholic body naturally has swung to the extreme of license in giving—a natural reaction from our protest against the lamentable sale of indulgences, masses for the dead, waxen tapers at the altars of saints, and the various devices whereby certain others extort money from the faithful.

Yet there is a truth, real and deep, which we of this day often overlook, the truth that in this world of commercialism the average man values most highly that for which he pays!

On the other hand, the man or woman of fine spirit is not looking for bargains in religion; a terse and perhaps crude expression, yet significant and suggestive.

We all know that people of slender means, who are forced to economize the commodities of life, naturally feel coy about assuming large obligations toward their parish expenses. Every rector knows the dispiriting effect, during a pastoral call, of the mere mention of money. Conversation flows agreeably with pleasant friendliness until a dreaded pause provides opportunity to say:

"Oh, by the way, Mrs. Parishioner, will you and your husband give something—any amount, however small—to aid our parish apportionment for missions? I am trying very hard to raise the full amount, but still lack a good deal."

What has happened? The face of the listener clouds; an icy chill falls upon the hitherto cordial atmosphere; with stammering tongue—replacing that of easy utterance—Mrs. Parishioner begins to "talk poor."

They "will do what they can, but it cannot be very much: it has been a wretched year for Mr. Parishioner's business."

It has, indeed; none knows so well as the rector the prevalence of hard times.

Mrs. Parishioner hurries on: her little daughter is "just at the age when money has to be forthcoming for her education and pleasures."

The rector wonders. Are the pleasures always wise?

Mrs. Parishioner's son has lately entered college. He "must have spending money to 'keep up with the other boys.'"

Would it not be well, the rector thinks, for her boy to have less that he may walk a moderate—and not fast—pace?

And so, on, and on, and on—with the glib and variable reasons parabled long ago in the Holy Book, through the story of the man who bought five yoke of oxen and prayed "have me excused."

Not many years since, a practising physician reported a miserly patient's temperature as "normal until asked for money." Many a Churchman or Churchwoman of to-day suffers the same unfortunate "rise" in heat of argument when the like subject is broached.

This merely illustrates the prevailing poverty of humanity's spirit and the need for an emphasis of thankofferings. St. Paul, the diplomatic tent-maker, who as wage-earner knew the worth and need of Roman coin, proclaimed "they which preach the gospel should live of the gospel"; yet with a splendid disdain of temporal wealth he exclaimed, with his inimitable independence of thought:—

"But I have used none of these things—neither have I written that it should be so done unto me. What is my reward then? Verily that I may make the Gospel of Christ without charge."

In this sublime disregard for money, with utter abandon of worldly possession, the follower of the Lord, noting the necessity of gifts for the Church, reminds the givers to realize the transitory quality of wealth:

"Charge them that are rich in this world that they be not high-minded nor trust in uncertain riches, but in the living God who giveth us richly all things to enjoy. That they may do good—that they be rich in good works—ready to distribute—laying up in store a good foundation against the time to come."

Ought not our clergy to "hark back" to these eternal verities? Too often a wrong *motif* for giving is urged—such an one as this:

"Do you know our parish is the only one in the city which did not raise its apportionment last year? We must do better—it does not look well!"

O false logic of the baser sort!

If your parish pays not its share toward spreading the Gospel of Christ throughout the world, in obedience to His command, what matters the record spread upon perishing paper? Rather declare against "high-mindedness," the false superiority of the rich who trust in uncertainties: appeal to the gratitude of God's children that they yield unto their loving Father a portion of the wealth "He giveth them richly to enjoy." Then will those who approach the altar, in loving obedience to their Saviour's call, bring their gift; offer their treasures, as wise men of old; and pour, without grumbling, the "tithes into the storehouse." Not that the record may "look well" upon earthly ledgers but that God's loving children may render unto Him the things that are God's.

You will notice that this is not "paying for praying!" It is prayer with a gift in hand, as a tribute of love to the King of Kings.

HAPPY ARE the peacemakers; for if they can make peace where there is no peace, it is a sign that they have gone about it with so much humility as to humble those at war. And if they can keep peace where there is peace, it is a sign that they have the humility which prevents strife.—*W. J. Burtscher.*

Church Kalendar

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Aug. 1—Ninth Sunday after Trinity.
" 6—Friday. Transfiguration.
" 8—Tenth Sunday after Trinity.
" 15—Eleventh Sunday after Trinity.
" 22—Twelfth Sunday after Trinity.
" 24—Tuesday. St. Bartholomew.
" 29—Thirteenth Sunday after Trinity.
" 31—Tuesday.

KALENDAR OF COMING EVENTS

Sept. 21—Milwaukee Dioc. Conv., All Saints' Cathedral, Milwaukee, Wis.
Oct. 12-14—Second Synod, Province of the Mid-West, Chicago.

Personal Mention

The Rev. E. Norman Curry, formerly of St. Matthew's Church, Newark, N. J., has accepted the rectorship of Christ Church, Sharon, Conn. Mr. Curry enters upon his duties August 15th.

The Rev. Walton S. Danker, rector of St. John's Church, Worcester, Mass., was operated upon for appendicitis July 11th at Hahnemann Hospital. He is now convalescent after five weeks illness, and hopes to resume his parochial work by the last of September.

The Rev. Charles H. L. Ford, rector of Grace Church, Cortland, N. Y., will be glad to receive from the clergy the names of any students who are contemplating entering the State Normal School at Cortland this fall.

The Rev. William P. S. Lander is now in charge of missions at Glendale and Forest Hills Long Island, with residence at 615 Napier avenue, Richmond Hill, Long Island.

The Rev. J. Clayton Mitchell, formerly rector of Calvary Church, Germantown, has accepted the rectorship of Trinity Church, Lansdale, Pa., succeeding the Rev. A. L. Urban, who by reason of ill health has resigned.

The Rev. William E. Rambo, rector of Christ Church, Brownsville, Pa., expects to spend two weeks of his vacation at Mount Clemens, Mich.

The Rev. Dr. J. Macbride Sterrett, rector of All Souls' Memorial Church, Washington, D. C., is spending his vacation at the Lake Placid Park Club, in the Adirondacks.

Summer Appointments

The Rev. G. T. Le Boutillier is taking the services of Grace Church, Scottsville, N. Y., his present residence, for the rector during August.

The Rev. Stewart McQueen of Montgomery, Ala., and the Rev. Douglas T. Hobbs of Henderson, Ky., are assisting the Ven. W. B. Allen, in the mission work of the district of Asheville during the month of August.

ORDINATIONS

Deacon

South Dakota.—On the Tenth Sunday after Trinity, August 8th, in a booth on the Rosebud Reserve, South Dakota, and in the presence of two thousand Sioux Indians, the Bishop of the district ordained to the diaconate John Booth Clark. The candidate was presented by his father, the Rev. Aaron B. Clark, for twenty-six years missionary to the Sioux. The sermon was preached by the Rev. Dallas Shaw and the Litany was said by the Rev. William Holmes, both Sioux Indians and faithful priests. The newly ordained deacon, who is a graduate of Trinity College and of the Berkeley Divinity School, and who was raised among the Indians, read the gospel in the Sioux language. The only parts of the service in English were those taken by the Bishop. The young deacon will assist his father in the work on the Rosebud reserve.

Priests

Maine.—On the Tenth Sunday after Trinity, August 8th, in the Church of St. Mary's-by-the-Sea, Northeast Harbor, Maine (Rev. Charles F. Lee), by permission of the Bishop of the diocese, the Bishop of New York advanced to the priesthood the Rev. William Lawrence Wood of New York. The candidate was presented by the Rev. George F. Nelson, D.D., of New York, who, with the Rev. R. F. Alsop, D.D., of Brooklyn, N. Y., and the Rev. Mr. Lee, assisted in the laying on of hands. There was a very large congregation present, and a deep interest was manifested. The sermon was by the Bishop of New York. Mr. Wood, who is a graduate of Harvard and of the Cambridge Divinity School, is now in charge of Trinity Church, Lenox, Mass.

DIED

Alexander.—Suddenly, at the residence of his brother in New York City, in the early morning of Thursday, August 12th, the Rev. Abijah Alexander of Pittsburgh, in his sixty-sixth year. Services conducted by the Rev. William Wilkinson, on Saturday, August 14th. The body lies for the present in the vault at Kisco cemetery

Finch.—Dr. Thomas Finch, for many years senior warden of Christ Church, Rushville, Ill., died in that city August 6th, in his 94th year. Born in Dudley, England, he came to this country in 1843. A grandson, Thomas Finch Scott, is lay reader in Christ Church, Rushville.

Guilford.—Entered into life eternal on the Feast of the Transfiguration, Friday, August 6th, John Allen Guilford, in the 65th year of his age. For many years a vestryman of Trinity Church, Saco, Maine, a delegate to the diocesan convention, and a faithful worker in everything that pertained to the welfare of St. John's-by-the-Sea, Old Orchard, Maine.

Hadley.—In Hanover, New Hampshire, at the Hanover Hospital, on Monday, August 9th, the Rev. George Daniel Hadley, aged 34. Funeral services at St. John's Church, Jersey City Heights, on Thursday, August 12th, Bishop Lines officiating, assisted by the Rev. William P. Brush, and the Rev. George C. De Mott, about fifty others of the clergy being present. Burial at Bay View cemetery.

Linsley.—In Point Richmond, Cal., on Monday, August 9th, the Rev. Carlos Shelton Linsley, who had reached his seventieth year.

May he rest in peace!

Marvin. At his home in Jamaica, Long Island, on Sunday, July 25th, at the age of 72, the Rev. Dan Marvin. Funeral services at Grace Church, on Tuesday, Bishop Burgess officiating, assisted by the Rev. Stephen H. Green. Interment in Greenwood cemetery.

McIlvaine.—On August 9th, at Morgius, Switzerland, Anna Pierpont McIlvaine, youngest daughter of the Rt. Rev. Charles Pettit McIlvaine, late Bishop of Ohio.

Searing.—Entered in rest at Saratoga Springs, N. Y., on Tuesday, August 10, 1915, at the age of 92 years 11 months, and 12 days, Mrs. Caroline M. H. Searing, widow of the late Col. Wm. M. Searing, and mother of Mr. Beckman H., Miss Caroline M., and the Rev. Richard C. Searing.

Sister Octavia.—Sister Octavia of the Community of St. Mary, daughter of the late Dr. Horatio Southgate, Bishop of Constantinople, departed this life on the eleventh day of August. The interment was at St. Mary's Convent, Peekskill, N. Y.

Terry.—Mary F., daughter of Judge E. S. Terry, formerly of Danville, Ill., departed this life July 9th, at the residence of her sister, Mrs. Lena Collins, Washington, D. C.

Wren.—At his home in Pasadena, Cal., on Monday, July 5th, after an illness extending over a long period, the Rev. Searle M. Wren.

MEMORIALS

JENNIE M. ALDEN

At a meeting of the Church committee of All Saints'-by-the-Sea, Southport, Maine, the following memorial was adopted:

In the death of Miss Jennie M. Alden this church has lost one of our most loyal, earnest, and devoted members. Ever since services were established here she has been a generous supporter of this church and for several years a valued member of the church committee. Her attractive manners, kind heart, good judgment, strong character and positive convictions made her the truest of friends and most helpful of counselors. Devoted to the Church, giving the best of her life to good works, her loss is most deeply felt by those of us who had the privilege of her close friendship. We thank God for her life, her good example, and her victorious faith.

MRS. FANNIE K. RICH

Mrs. Fannie K. Rich, widow of the Rev. Arthur J. Rich, M.D., fell asleep peacefully at Richleigh, her home near Reisterstown, Md., on the evening of July 29, 1915. Coming to Baltimore county a bride, in 1856, she has lived in the same neighborhood ever since, assisting her husband in every good work.

By her loving disposition and beautiful character she won the hearts of all who knew her, and was loved for her devotion to the Church, and for her unfailing interest in the welfare of all its members, without a thought of self.

Her home, in which she reared twelve noble children, was the abode of mutual love and confidence, ever open to all, and there have been few homes which have dispensed so much true hospitality to as many people as the home over which she presided

In her own neighborhood she was indeed a ministering angel, and her neighbors and her children all "rise up and call her blessed"

In the Hannah More Academy her interest was unfailing, and her ennobling influence is felt to-day by the many women who were privileged to be under her motherly care.

Pure in heart and mind, a devoted wife and mother, faithful to friends and loyal to her Church, she now "rests from her labors, and her works do follow her."

As was meet and proper she was laid to rest from the little church of St. Michael's, which she labored so hard to help build, the service being solemnized by her two sons, the Rev. A. M. Rich of Georgia, and the Rev. E. A. Rich of Virginia, the Bishop of Maryland pronouncing the benediction, while the Rev. Hobart Smith of the adjoining parish and a large number of the diocesan clergy were in the church which was filled by sympathizing friends.

"Blessed are the dead who die in the Lord: for they are at rest."

RETREATS

Holy Cross, N. Y.—A retreat for clergy at Holy Cross, West Park, N. Y., beginning Monday evening, September 20th, and closing Friday morning, September 24th, will be conducted by the Very Rev. Dean Vernon. Apply to Guestmaster, Holy Cross, West Park, N. Y.

New Hampshire.—A retreat for women will be given in St. Luke's House (the Sisters S.D.C.), Portsmouth, N. H., September 17th to 20th, beginning with Compline on the first evening and closing with Mass on the morning of the 20th. Conductor, Fr. P. Gavan Duffy, S.D.C. For particulars address the Sister Maud Clare, S.D.C., St. Luke's House, Dennett street, Portsmouth, N. H.

North Carolina.—A retreat for clergy and seminarians beginning Tuesday evening August 31st, and closing Friday morning, September 3rd, will be conducted at Arden by the Rev. Wm. Clendenin Robertson. Address Rev. R. R. Harris, Christ School, Arden, N. C.

Springfield.—The annual retreat for the clergy of the diocese of Springfield and others who may wish to join them will be held at Champaign, Ill., September 7th to 10th. Conductor, the Very Rev. Selden P. Delany, D.D. Clergy desiring to be present are asked to send their names to Secretary, Diocesan Rooms, Ridgeley Building, Springfield, Ill.

Springfield.—The annual retreat for Churchwomen will be held at Champaign, Ill., September 11th to 14th. Conductor, the Bishop of Springfield. Those who wish to take part in it are asked to write to Secretary, Diocesan Rooms, Ridgeley Building, Springfield, Ill.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage notices, $1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

WANTED

Position Offered—Clerical

PRIEST, good Churchman, wanted for young and only parish in a rapidly growing community of twenty thousand souls, where diligent work and unremitting parochial visitation will soon build up a flourishing parish. Organization complete and only requires an aggressive leader. No rectory. Present stipend, $1,300. Reply to B. F. Mulford, Secretary St. Alban's Parish, 56 Glendale avenue, Highland Park, Detroit, Mich.

UNMARRIED PRIEST wanted to act as organist and choirmaster in a large city church, as well as to do the work of an assistant priest. Comfortable salary as well as room and board. Apply to Samuel, care Living Church, Milwaukee, Wis.

MUSICAL YOUNG PRIEST, single, who can sing well, for Catholic parish in New York. Must also be expert typewriter and stenographer. Stipend, $1,500. Address Musical, care Living Church, Milwaukee, Wis.

YOUNG CATHOLIC PRIEST wanted for New York parish. Stipend $1,000 per annum. Must be musical. Address Musical, care Living Church, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

PRIEST, married, desires parish or curacy. Experienced, good references. Successful with the Sunday School. Address P. C., care LIVING CHURCH, Milwaukee, Wis.

MARRIED CLERGYMAN desires position as rector or curate. Experienced, and a worker. Address A. W. B., care LIVING CHURCH, Milwaukee, Wis

POSITION OFFERED—MISCELLANEOUS

GOVERNESS, English or American, wanted in a Church Home for Girls under the care of Sisters and near New York City, to teach a small class of girls the ordinary grammar grade subjects, and to play the organ for the Chapel services. Address, giving references, SISTERS, care LIVING CHURCH, Milwaukee, Wis.

LADY PRINCIPAL wanted immediately for St. Luke's Day School, Baltimore, Maryland; conversant with primary schools; Catholic religion; under 35. Address RECTOR, 222 North Carrollton avenue, Baltimore, Md.

RECTOR'S SECRETARY.—An intelligent, capable young Church woman, expert stenographer and typewriter, for parish in Ohio. Address OHIO, care LIVING CHURCH, Milwaukee, Wis.

REFINED, healthy young woman as mother's assistant for child one year old, clergyman's family, near New York. Must have good disposition. Box 176, Woodbury, Conn.

THOSE THINKING of the ministry, missionary, or kindergarten work address ARCHDEACON WINDIATE, Nashville, Tenn.

POSITIONS WANTED—MISCELLANEOUS

CATHEDRAL organist-choirmaster free October. Successful with boys. Catholic. English trained. European and American experience. Testimonials from Dr. Percy Dearmer of London and other Catholic clergy. Address CECILIUS, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, thoroughly competent, experienced, desires immediate position. Accomplished player. Successful trainer and director. Recitalist. Churchman. Highly recommended. Address BACH, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED ORGANIST, graduate of Guilmant Organ School, desires position. Communicant. Has had experience with both boy and mixed choirs. Good references. Address ELEN, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST, CHOIR DIRECTOR, desires position. Experienced in training boys and mixed choirs. Boy voice a specialty. Communicant. Best of references. Address E. F., care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER desires position. Boy choir training a specialty. Fifteen years experience. Salary moderate. Communicant. Address CHOIRMASTER, 522 Clifford avenue, Rochester, N. Y.

MATRON, housekeeper, stewardness. Position desired by a very competent New England woman experienced in hotel and club system. Address L. B. B., care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER desires position. Cathedral trained. Recitalist and boy voice expert. Communicant. References. Address ORGANIST, 1233 Vine street, Chicago, Ill.

PRACTICAL, conscientious, matron and housekeeper who loves children, desires position in institution or private family. Address BURTON, care LIVING CHURCH, Milwaukee, Wis.

HOUSE-MOTHER, assistant housekeeper, or place of trust in home or school. References. Address "MOTHER," care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN'S DAUGHTER, who is a graduate nurse, desires position as parish visitor in Catholic parish. Address FAITH, care LIVING CHURCH, Milwaukee, Wis.

MEDICAL.—Priest needs work that will support him while studying medicine. Address MEDICINE, care LIVING CHURCH, Milwaukee, Wis.

DEACONESS offers trained, experienced service to a Catholic parish or mission. Address ECCLESIA, care LIVING CHURCH, Milwaukee, Wis.

POSITION in school, parish, mission, or institution. Experience and high reference. CATHOLIC, care LIVING CHURCH, Milwaukee, Wis.

POSITION in library wanted by young lady; experienced librarian; graduate; references. Address 24 South Market street, Staunton, Va.

POSITION as House Mother. High references. Address ELIS, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—Recent contracts call for organs in St. Paul's, Chicago; St. Peter's, St. Augustine, Fla.; Trinity, Pawtucket, R. I.; St. Thomas', Brooklyn; Bishop Paret Memorial, Baltimore; Total stops 140 and two to four manuals. All information by writing the factory, AUSTIN ORGAN CO., Hartford, Conn.

FULL SET DOSSAL CURTAINS for sale. All ecclesiastical colors. Violet in best embroidered broadcloth; red and green, in silk plush; white, in cloth of gold. Formerly used in Christ Church, Troy. Write MRS. PETER BLACK, 1823 Seventh avenue, Troy, N. Y.

ALTAR and Processional Crosses, Alms Basons, Vases, Candlesticks, etc., solid brass, hand-finished and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

ORGAN.—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs andf Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

ECCLESIASTICAL EMBROIDERIES. Address COMMUNITY ST. JOHN BAPTIST, Ralston, New Jersey. Appointments: Tuesdays only—at City office, Holy Cross House, 300 East Fourth street, New York City.

TRAINING SCHOOL for organists and choirmasters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

EIGHTY HYMNS with music, from Church Hymnal, for Sunday school, home, summer services, etc. $5 per hundred. Sample postpaid, 10 cents. PARISH PRESS, Ft. Wayne, Ind.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

CHURCH DECORATIONS, ornaments, altar frontals, vestments, etc., at moderate cost. THOMAS R. BALL, 4 East Thirty-first street, New York City.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

PRIEST'S HOST: people's plain and stamped wafers (round). ST. EDMUND'S GUILD, 992 Island avenue, Milwaukee, Wis.

SAINT MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

ALTAR BREADS, all varieties. Circular sent. MISS BLOOMER, Box 173, Peekskill, N. Y.

CLERICAL OUTFITS

CLERICAL TAILORING.—Frock Suits, Lounge Suits, Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits a Specialty. Vestments, etc., to be solely Church property are duty free in U. S. A. Lists. Patterns, Self-measurement Forms free. MOWBRAYS, Margaret street, London W. (and at Oxford), England.

BOARDING—NEW JERSEY

SOUTHLAND.—Large private cottage centrally located. Fine porch. All outside rooms. Table unique. Managed by southern Churchwoman. Address, 23 S. South Carolina avenue. Atlantic City, N. J.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A permanent Boarding House for working girls, under care of Sisters of St. John Baptist. Attractive sitting room. Gymnasium. Roof Garden. Terms $3.00 per week, including meals. Apply to the SISTER IN CHARGE.

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Modern, homelike. Every patient receives most scrupulous medical care. Booklet. Address PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

LITERARY

IN PREPARATION, a book of "DAILY MEDITATIONS" by FATHER HARRISON, O.H.C., to be published before Advent, the number of volumes to be according to subscriptions, which are now being received. Address ST. ANDREW'S, Sewanee, Tenn.

FOR SALE—INTEREST IN SCHOOL

TO SELL INTEREST IN SCHOOL.—One of the best boarding schools for boys in the Northwest for sale, whole or part interest. Address D2, LIVING CHURCH, Milwaukee, Wis.

APARTMENT FOR RENT ST. AUGUSTINE

COMFORTABLY FURNISHED four-room apartment with bath. Verandas. Situation ideal. Address 48 Water street, St. Augustine, Florida.

CHOIR SCHOOL

A CHOIR SCHOOL for boys will be organized in connection with the Church of the Messiah, Rhinebeck, N. Y., and opened the second week in September. Board, lodging, and good schooling will be offered in return for chorister service. Candidates must not be under 9 or over 13 years of age. Beautiful situation in the country. Apply to NORMAN COKE-JEPHCOTT, 58 Fair street, Kingston, N. Y.

BUSINESS OPPORTUNITIES

BUSINESS OPPORTUNITIES for devoted Churchmen. A dentist, lawyer, cartage-man, who will also deal in coal and ice, and a man able to conduct a first class bakery needed in a Southern Central New York town. Particulars by writing to M. P., care LIVING CHURCH, Milwaukee, Wis.

THE BOARD OF MISSIONS

is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

Address, 281 Fourth avenue, New York City.

The Spirit of Missions $1.00 a year.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

THE ORDER OF THE DAUGHTERS OF THE KING

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's spiritual life by means of constant prayer and personal service.

The Order calls for a corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible class is desired in every parish.

Handbooks at the office of the Order, Room 55, 281 Fourth avenue, New York.

ST. MARGARET'S School of Embroidery, Boston, Mass., closed from June 15th to October 1st, 1915. Letters can be sent to SISTER THERESA, St. Margaret's Convent, South Duxbury, Mass.

INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 South La Salle street, where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

APPEALS

GENERAL CLERGY RELIEF FUND

Hundreds of old and disabled clergy, widows, and orphans need definite and loving help. $30,000 each quarter.

ALFRED J. P. MCCLURE, *Treasurer*,
Church House, Philadelphia, Pa.

A lady born and bred is in great distress, owing to the death of her husband, who left her penniless, with the exception of a small home upon which is a five hundred dollar mortgage. She has been unable to support herself since his death, owing to a very serious nervous breakdown, brought on by the constant care of her husband through five years' illness. The mortgage is about to be foreclosed. Will not some of our good Christian people contribute to the paying off of this mortgage, and save the home she has striven so hard to keep, and enable her later to support herself by taking people in her home to board? This appeal comes from the heart of one who has known this lady from early childhood, and if this can be accomplished it would bring peace and happiness to one of the most deserving of souls. Address FRIEND, care LIVING CHURCH, Milwaukee, Wis.

THE LIVING CHURCH

may be purchased week by week, at the following and at many other places:

NEW YORK:
- E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)
- Sunday School Commission, 73 Fifth avenue (agency for book publications of the Young Churchman Co.).
- R. W. Crothers, 122 East 19th St.
- M. J. Whaley, 430 Fifth Ave.
- Brentano's, Fifth Ave., above Madison Sq.
- Church Literature Press, 2 Bible House.

BROOKLYN:
- Church of the Ascension.

BOSTON:
- Old Corner Bookstore, 27 Bromfield St.
- A. C. Lane, 57 and 59 Charles St.
- Smith & McCance, 38 Bromfield St.

SOMERVILLE, MASS.:
- Fred I. Farwell, 87 Hudson St.

PROVIDENCE, R. I.:
- T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:
- Geo. W. Jacobs & Co., 1628 Chestnut St.
- John Wanamaker.
- Broad Street Railway Station.
- Strawbridge & Clothier.
- M. M. Getz, 1405 Columbus Ave.
- A. J. Neier, Chelton Ave. and Chew St.

WASHINGTON:
- Wm. Ballantyne & Sons, 1409 F St. N. W.
- Woodward & Lothrop.

BALTIMORE:
- Lycett, 317 North Charles St.

STAUNTON, VA.:
- Beverly Book Co.

ROCHESTER:
- Scranton, Wetmore & Co.

TROY, N. Y.:
- A. M. Allen.
- H. W. Boudey.

BUFFALO, N. Y.:
- R. J. Seidenborg, Ellicott Square Bldg.
- Otto Ulbrich, 386 Main St.

CHICAGO:
- LIVING CHURCH branch office, 19 S. La Salle St.
- The Cathedral, 117 Peoria St.
- Church of the Redeemer, Washington Ave. and 56th St.
- A. C. McClurg & Co., 222 S. Wabash Ave.
- Morris Co., 104 S. Wabash Ave.
- A. Carroll, S. E. cor. Chestnut and State Sts.

MILWAUKEE:
- The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:
- Lehman Art Co., 3526 Franklin Ave.

LOUISVILLE:
- Grace Church.

LONDON, ENGLAND:
- A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.).
- G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

[*All books noted in this column may be obtained of the Young Churchman Co., Milwaukee, Wis.*]

THE YOUNG CHURCHMAN CO. Milwaukee.

The Birth of England (449-1066). By Estelle Ross, author of "From Conquest to Charter." Illustrated by Evelyn Paul. Price $1.00 net.

From Conquest to Charter (1066-1215). By Estelle Ross, author of "The Birth of England," etc. Illustrated by Evelyn Paul. Price $1.00 net.

E. P. DUTTON & CO. New York.

The Story of Canada Blackie. By Anne P. L. Field. With an Introduction by Thomas Mott Osborne, warden of Sing Sing Prison. Price $1.00 net.

PAMPHLETS

Report of the Vice Commission of Lexington, Kentucky. 1915.

FROM THE AUTHOR.

Annual Report of the Girls' Friendly Society in the Diocese of Western New York. 1915.

LIBRAIRIE ARMAND COLIN. Paris, France.

How Austria-Hungary Waged War in Serbia. Personal Investigations of a Neutral. By R.-A. Reiss, Professor at the University of Lausanne. Translated by J. S. Studies and Documents On the War. Price 10 cents.

How Germany Seeks to Justify Her Atrocities. By Joseph Bédier, Professor at the "College de France." Translated by J. S. Studies and Documents on the War. Price 10 cents.

PAPER COVERED BOOKS

The Belgian People's War. A Violation of International Law. Translations from the official German White Book. Published by the Imperial Foreign Office.

MACMILLAN & CO., Ltd. London.

Kikuyu. By the Archbishop of Canterbury, Easter, 1915. Price 40 cents net.

The Magazines

THE August number of *St. Andrew's Cross* is a "boys' number." Discussing the purpose of the issue, an editorial says:—"Wherever else the Church may be winning in her great fight, she is, sad though it be to confess it, not winning the big boy. As a class, big boys are conspicuous above every other class in the community by their absence from church. Big boys are not to be found in any number in the average Sunday school. Successful Bible classes for big boys are very uncommon. The average boy choir when looked upon as an agency for bringing boys into the kingdom of God, and teaching them to bring others, can hardly be called a success. Too often, in fact, the choir includes the worst set of boys in the parish. We leave the usual Church society or Church club for boys out of the present count; first, because they are usually very short-lived, but mainly because but few of them have any such aim as that of getting boys to Baptism, to Confirmation and to Holy Communion, or of teaching their members to persuade other boys to be Church boys and Christians. Such a definite and Churchly attitude is far beyond the present status of the boys' Church club movement. In the spread, then, of Christ's kingdom among boys, Church clubs are well nigh negligible quantities. We ask, then, in all earnestness, is it not time we began to think more about the Church *boy*? Is it not time we talked more about the Church *boy*? Is it not time we worked harder with the Church *boy*? Is it not time we did more for the Church *boy*? Is it not time we gave more prayer and effort to stop some of the great leaks sapping the life-blood of the Church to-day when our Church *boys* everywhere are continually drifting away?" *St. Andrew's Cross* does not end with a discussion of this vital matter. "If you do not know what to do, write us. We have a solution."

THE SECOND semi-annual volume of the *New York Times' Current History*, the weekly magazine devoted to war material, is well under way, having begun with the first issue in July. Our original commendation of this as invaluable in preserving and illuminating the history of the war is abundantly justified. There are war papers in every periodical that one can pick up, but nowhere else so complete a running history as here. A large part of the issue for July 25th is devoted to the *Lusitania* case and embodies all the state papers, the Bryan correspondence, much of the German and other press comment, etc. The story of German attempts to obtain control of American munition manufacturers, the records of the engagements at the Labyrinth and at Przemysl and Lemberg, the Italian case from several points of view, the Balkan condition—these, with many illustrations and reproductions of cartoons, are a part only of the contents of a single issue. Certainly the magazine, presenting constantly, as it does, the war story from the point of view of all the nations, is of invaluable importance. Published by the New York Times Co., Times Square, New York, 25 cents a copy, $3.00 a year.

THE *Holy Cross Magazine* continues to be a credit to the American Church from both the spiritual and the literary points of view; and we are deficient enough in monthly magazines to make one wonder that Churchmen do not read this on a much more extended scale. In the July number the Rev. J. G. H. Barry, D.D., completes a paper on Religion and Morals. There are useful accounts of St. Stephen's College and of Boone University, and a valuable paper in preparation for parochial missions. Nowhere in the Church, also, is there a higher standard in literary reviews. The magazine is published by the Order of the Holy Cross, West Park, N. Y., at $1.00 a year.

A GOOD DEAL has been heard lately about the troubles brewing under the surface of English rule in India. But meanwhile a silent revolution, social, religious, educational, is taking place in the Indian mind itself. This is the subject of an article entitled "The New Heart of Old India," announced for the September *Century*, the work of Basanta Koomar Roy, author of the recent study of Rabindranath Tagore. Fundamental are the changes noted by the author, himself an Indian Liberal: the rapid breaking-up of the caste system, the abolishing of the early marriage, which has so terribly undermined the physical stamina of the race, marriage between castes, the re-marriage of widowed girls, the spread of manual training among the pariah class, the universal spread of one dominant language, and the growth of education among women. All this in spite of the reactionaries who, it is amusing to learn, have just established a line of steamships to England on which all the amenities of caste are to be rigidly upheld and who are on the point of erecting a hotel in London, so that strict Hindoos can travel without compromising their position.

POPE BENEDICT was, before his election, openly criticized by German and Austrian ecclesiastics for his friendliness to France. According to Dr. E. J. Dillon, writing in the July *Fortnightly*, this seems to have been a ruse to secure the votes of the French and Belgian Cardinals, the Teutons all along knowing of the future Pope's real sentiments. He is in fact personally neutral as to the war but is a warm admirer and friend of Germany and Austria and is much under the influence of a certain Monsignor Gerlach, a violent agent of Pan-Germanism and a man whose

(*Continued on page* 609)

THE CHURCH AT WORK

HYMN SINGING ON THE PORCH OF ST. PAUL'S CATHEDRAL, BOSTON
Hymns are sung for fifteen minutes prior to Sunday evening service through the summer

DIOCESAN PROPERTY CONDITIONS IN COLORADO

THE DIOCESAN PROPERTY of Colorado has been seriously jeopardized in recent years, and there have been serious losses. It is a pleasure now to learn that a considerable property has been rescued, which it is hoped will in a few years amount to a sufficient principal to provide a salary for the Bishop. A decree of the court was lately obtained, part of whose decision is as follows:

"That each and every of the following described trusts and trust funds, heretofore attempted to be established or created by said John F. Spalding as Bishop of Colorado, or The Bishop and Chapter of the Cathedral of St. John the Evangelist, Denver, Colorado, to-wit: The Jarvis Hall Endowment Trust, The Jarvis Hall Trust, The Episcopate Trust Fund, The Dyer-Potter Trust, The Diocesan Mission Trust, The Wolfe Hall Trust, The Matthews Hall Trust (or Bishop's House Trust), The Church Lots and Building Trust, The Church Sites Trust, The Church School Building Sites Trust, The Seth Low Agreement Trust, The Bishop Spalding Lectureship Fund Trust, be, and each and every of the same are, hereby terminated, dissolved, and for naught held, the same as though said trusts and trust funds had never been created or established.

"That each and every piece and parcel of real estate or personal property, now held or hereafter acquired by the defendant, Charles Sanford Olmsted, as Bishop of Colorado, The Bishop and Chapter of the Cathedral of St. John the Evangelist, Denver, Colorado, and The Diocese of Colorado, or each or any of them, be and the same is hereby released, relieved, and discharged of or from the lien of any or all of the trusts or trust funds mentioned in paragraph 111 of this decree heretofore attempted to be impressed upon the same or some part or parcel thereof.

"That the defendant, The Diocese of Colorado, shall forthwith, upon acquiring title to the specific real estate mentioned and described in paragraph 1 hereof, proceed to let, lease, sell, or mortgage the same or such portion therof as may be necessary for the purpose of applying the net proceeds thereof to the payment of the indebtedness mentioned in paragraph 10 of the findings of this decree, and such other lawful indebtedness of said defendants, the Bishop and Chapter of the Cathedral of St. John the Evangelist, Denver, Colorado, and The Diocese of Colorado."

Matters ecclesiastical are being managed by the Standing Committee, while all financial matters are in the hands of "The Trustees of the Diocese" elected by the diocesan council, so that the Churchmen of the diocese now feel that the affairs of the Church are on a solid and legal basis, and that in the future it will be impossible to suffer any financial loss from regrettable causes.

BEACH SERVICE IN OREGON

AN OPEN-AIR service was held at Neah-Kai-Nie, in far-away Tillamook county, Ore., on Sunday evening, the 8th inst. On the invitation of the Rev. W. A. M. Breck, son of the late Dr. James Lloyd Breck of pioneer days, over one hundred people gathered on the beach around a huge bonfire and reverently engaged in the worship of the Church. It was an impressive sight to see the devout crowd following the service. The Evening Prayer Leaflet was used, Mr. Breck leading in the service. The hymns seemed especially appropriate. Surrounded by rocks, "Rock of Ages" was sung; and as the glorious sun sank in the distant horizon the sweet hymn "Sun of my soul" was beautifully rendered. While the mighty waves rolled in, "Eternal Father, strong to save" seemed especially appropriate. The Rev. John Dawson of Portland led the singing and Miss Evangeline Breck played a violin accompaniment.

DEATH OF REV. S. M. WREN

THE CHURCH of the diocese of Los Angeles has been called to mourn the loss of the Rev. Searle M. Wren, who died at his home in Pasadena, on Monday, July 5th, after a long period of failing health, although at the last a very short illness.

The Rev. Mr. Wren first came to Southern California in 1882, residing for a time in Anaheim, afterwards going East, and engaging in parish work in Denver, Colo., and later in the states of Pennsylvania and New York. Returning to California in 1895, he became rector of Pomona, where he faithfully served the Church for a number of years, greatly respected by the community and beloved by his parishioners. Impaired health necessitated his retirement from active labors for a time, but later he resumed work in All Saints'

parish, Pasadena, and continued to do so until increasing disability compelled his resignation. More recently, as opportunity offered and the state of his health permitted, Mr. Wren assisted in the services at St. James' Church, South Pasadena.

BEACH SERVICES AT NEW YORK RESORTS

Open-air services at the beaches are being held this year as a part of the summer work of the Church. The New York *Evening Post* interestingly tells of the programme carried out. At Midland Beach it is estimated that there were seventy-five thousand persons seeking recreation on a late Sunday in July. The Church has appointed a committee to make arrangements for a series of open-air services, to continue till the cold weather comes. This committee has asked the general missioner of Trinity parish to assist by preaching frequently, and he has consented.

Near the street-car terminal, standing on an ice-tub, the preacher on a recent Sunday night addressed a congregation the like of which, in numbers or variety, has rarely gathered. There stood in line thousands of persons waiting for cars and thousands on the beach and board-walk near. The Rev. William Wilkinson, in his long black cassock, with a gold cross hung on a black cord round his neck and a Bible in his hand, began in calm, clear tones to say the Apostles' Creed.

Instantly people stopped talking to listen, and eyes turned to the speaker. Then he gave the Lord's Prayer, followed by an address. He said:

"God made the world for you all to look at, to use in wisdom, in education, refreshment, and pleasure. God made all the world for all the people in the world. He made it a social world, and man a social being. He made sea and land, earth and sky, harmonious in attraction; and you are to come and look at the wonders God hath done for you.

"Keep good company, read good books, make the best possible of yourselves. In doing this you will have personal joy no bad man can ever know. You will give honor to your parents and be a credit to your friends. You will add strength to this republic by helping, in your measure, to give character to the nation. I call you to a useful service."

CORNERSTONE LAID FOR BALTIMORE CHURCH

The cornerstone of the new Church of the Advent, Baltimore, was laid in the afternoon of Sunday, August 8th, with impressive ceremonies and in the presence of a large gathering of the congregation and their friends. The service was in charge of the Rev. Charles L. Atwater, vicar of the chapel and a grandson of the late Bishop Paret of Maryland. The cornerstone was laid by the Rev. Charles A. Hensel, rector of the Church of the Redeemer, Baltimore county, who was vicar of the chapel for sixteen years, and during whose pastorate the movement for the new church was begun. Plans for the edifice took definite shape under Mr. Hensel's successor, the Rev. C. P. Sparling, now rector of St. John's Church, Georgetown, D. C. The chapel, which was organized about forty years ago, is a mission of Grace and St. Peter's Church and its present flourishing condition is largely due to the aid rendered by that church under the Rev. Dr. Arthur C. Powell and the present rector, the Rev. Romilly F. Humphries. The erection of the new church has been made possible by the generous gifts of several members of the mother church, added to a fund raised by the congregation of the chapel. The new church will seat more than six hundred persons, and the cost is estimated at $45,000. The present chapel building will be used for Sunday school, day kindergarten schools, and assembling halls for the various parish organizations. The building committee is composed of prominent members of Grace and St. Peter's Church, with Mr. William B. Hurst, a prominent merchant and a member of the Standing Committee of the diocese, as chairman.

SUMMER SCHOOL AT SEWANEE

The most successful year of the Sewanee Summer Training School for Church Workers closed with the service Sunday evening, August 8th. The enrolment was the largest in the history of the school, with representatives from every diocese in the Province present.

The sessions opened Tuesday evening, August 3rd, at Thompson Hall with a mass meeting. Dr. Mercer P. Logan of St. Anne's Church, Nashville, the director of the school, opened the meeting, giving a history of the development of the work. He introduced Bishop Knight, vice chancellor of the University of the South, who welcomed the delegates to Sewanee. Bishop Knight presided at the evening session. Bishop Gailor extended greetings from the diocese of Tennessee, and as chancellor of the university. In his address Bishop Gailor pointed out the great need of the summer school as a unifying factor in the work of the Province. Other addresses were made by the Rev. William E. Gardner, D.D., secretary of the Board of Religious Education; the Rt. Rev. W. A. Guerry, D.D., leader of the Social Service Conference; Miss Tillotson of the Church Missions House; and the Rev. J. M. Maxon, D.D., president of Margaret College.

Conferences began with full enrolment and a constantly increasing interest and attendance on Wednesday morning. The work of the three boards—Religious Education, Missions, and Social Service—was well represented, and attendance upon all conferences was equally good.

Special features were the evening lectures by Edgar J. Banks, Ph.D., on the Bible and the Spade, Turkey and the Turks; The Correlation of the Three Boards, by Dr. Gardner; and the Real Value of Psychology in Education, by the Rev. J. M. Maxon.

The devotional services consisted of a daily celebration of the Holy Communion at 7 A. M., and Evening Prayer with address, in the University chapel of St. Luke, at 6 P. M.

The session for 1915 closed with two services in the chapel. In the morning Bishop Knight preached on the subject of Religio Education. In the evening Bishop Gailor preached on "The Future of Its Educ cation in the Various Relations in Life.

The direction of the future Sewanee Summer School was taken over the board of Managers, three of selected by the executive committe Provincial Board of Religious Educatio two by the University of the South

COUNTRY LIFE SCHOOL AND CONFERENCE

A country life school for ministers of a denominations of Maryland and neighboring states was held at the Maryland Agricultura College, College Park, Md., from July 26th to August 3rd. It was the first school of the kind ever held in the state. It was de

AT THE SEWANEE TRAINING SCHOOL
Faculty in the front row: Miss Emily C. Tillotson, New York; Rt. Rev. W. A. Guerry, D.D., South Carolina; Rev. Mercer P. Logan, D.D., Tennessee; Rev. W. E. Gardner, D.D., New York

signed to bring the ministers into closer touch with rural conditions and to help them solve the problems that confront country churches, in the light of not only the possibilities but also the limitations and difficulties of the minister's position. For this school a small tuition fee was charged and those in attendance paid for board and lodging. About fifty students were enrolled. This school was followed immediately by a country life conference for Maryland ministers, on the lines of the conference held last summer, lasting for three days. About one hundred and thirty clergymen, representing most of the churches in the state, were present as guests of the college, being furnished with quarters in the new dormitory, Calvert Hall, and given their meals at the college dining hall. Among the many subjects discussed were: Coöperation in Rural Life, Rural Sanitation, The Rural Awakening, Women's Rural Organizations, Recreation for the Countryside, Home and School, The Country Church as a Community Center, Rural Surveys, The Church's Duty to Country Institutions, The Minister's Wife, Sources of Help and How to Use Them. Among the prominent speakers were Dr. Ward Platt of the Board of Home Missions of the Methodist Episcopal Church, Miss Anna B. Taft of the Presbyterian Board of Home Missions, the Rev. Moses Breeze of Wisconsin, Dr. H. J. Patterson, president, and Prof. F. B. Bomberger of the Maryland Agricultural College, Prof. O. B. Martin of the United States Department of Agriculture, and the Rev. Dr. S. U. Mitman, field secretary of the board of religious education of the Province of Washington. At the close of the conference, among the chief recommendations

adopted were the following: (1) Emphasis on making the church the center and dynamic power of the community; (2) Coöperation of churches in the community; (3) Employment of business methods in church finances; (4) A comprehensive survey of the moral, religious, educational, and agricultural conditions of the community; (5) Improvement of the home, by the use of modern conveniences and sanitation, by beautifying home and grounds, arrangement of the work to allow self-development and culture, in order that the drudgery, unattractiveness, and barrenness of the life on many farms may be replaced by a manner of life so attractive and wholesome that the daughters and sons will choose to remain in the country. A permanent organization was formed by the election of Dr. H. J. Patterson as president, and B. H. Darrow, secretary, who, with the following, will form an executive committee: Prof. F. B. Bomberger, Dr. T. F. Dixon, Dr. E. L. Watson, the Rev. G. W. Gaitler, and the Rev. William L. Glenn, one of the clergy of the diocese of Maryland.

DEATH OF REV. C. S. LINSLEY

THE REV. CARLOS SHELTON LINSLEY entered the rest of Paradise from his residence in Point Richmond, Calif., on Monday, August 9th. Mr. Linsley was in his seventieth year, and has been connected with the diocese of California since 1883. He was in charge of Trinity mission, Point Richmond, up to the time of his departure. He has done missionary work in the lonely fields, in the mountain districts, and in the islands of the sea under Bishop Restarick. While in Honolulu he retained his connection with California, returning some years ago, and has been in charge of the struggling mission at Point Richmond for nearly ten years. He had been twice married, but outlived both his wives. The burial office was said on Wednesday morning, August 11th, at Trinity mission, Point Richmond, by the Bishop and Archdeacon Emery.

DEATH OF REV. ABIJAH ALEXANDER

THE REV. ABIJAH ALEXANDER of Pittsburgh, Pa., died very suddenly on Thursday, August 12th, at the home of his brother in New York City. The burial service was read by the Rev. William Wilkinson of Trinity parish, a former co-laborer with him in Minneapolis, Minn. The body rests temporarily in the vault at Kisco Cemetery.

The Rev. Mr. Alexander was a consistent and loyal Churchman, a good pastor, a hard-working parish priest, a celibate, and, says Mr. Wilkinson, "a cup-bearer of the King." Graduating from Seabury Divinity School in 1889, and ordained by Bishop Walker, his first charge was at Jamestown, N. D., which he left to become rector of All Saints' Church, Minneapolis, in 1890. For eight years he was at All Saints', doing a vigorous and conscientious work, till in 1898 he resigned to take up the duties of rector at the Church of the Good Shepherd, Pittsburgh, which he sustained until this present year. At the time of his death Mr. Alexander had attained his sixty-sixth year.

DEATH OF REV. DAN MARVIN

THE REV. DAN MARVIN, rector of Caroline Church, Setauket, Long Island, until recently, and since 1887, died at his home in Jamaica on Sunday, July 25th, at the age of 72. The funeral service was conducted in Grace Church, Jamaica, on the following Tuesday, by Bishop Burgess, assisted by the Rev. Stephen H. Green, Mr. Marvin's successor. Interment was in Greenwood Cemetery.

The Rev. Mr. Marvin was born in 1843 in New York City, and received his collegiate degrees from Columbia College — B.A. in 1863, M.A. in 1866. In 1876 he was ordained deacon by Bishop Horatio Potter, who in 1878 advanced him to the priesthood. His first charge was St. Peter's chapel, Brooklyn, which he left to become assistant at the Church of the Messiah, in the same city, in 1878. He was at St. Johnland in 1884 and 1885, going from there to St. Thomas' Church, Ravenswood, and St. Mary's Church, Laurel Hill. He published a book, *The Church in Suffolk County*, in 1904.

DEATH OF REV. G. D. HADLEY

THE SUDDEN and unexpected death of the Rev. George Daniel Hadley, rector of St. John's Church, Jersey City Heights, reported in THE LIVING CHURCH last week, was due to an attack of peritonitis following upon an operation. A previous attack of typhoid, earlier in the summer, had done much to weaken a normally virile and strong constitution, and although Mr. Hadley made an apparently successful fight for his physical

THE LATE REV. G. D. HADLEY

life the burden was too heavy for him, and when the final turn came the end was swift.

He displayed remarkable vitality up to the very time he became unconscious. Despite the near approach of death, he was in an unusually happy and reminiscent mood. About three hours before his death President Wilson passed within a short distance of the hospital, being on the way to South Hanover. Always an admirer of the President, Mr. Hadley remarked that he was reminded of a speech delivered by Mr. Wilson at a Board of Trade dinner four years ago. He then recited for the benefit of those at the bedside verbatim passages from the President's speech, which had impressed themselves upon him. A short while later he recited the Twenty-third Psalm for his nurse, and explained the meaning of it for her. He conversed happily with those at his bedside for a long time, until at noon he gradually lapsed into unconsciousness, and died at one o'clock on Monday, August 9th, at the Hanover Hospital, which is almost in the shade of Dartmouth College.

Coming to St. John's Church as rector only five months after he had resigned as assistant, Mr. Hadley did a remarkable work. Although at the beginning of his rectorate it was said that the parish was at its height and could not advance further, nevertheless it grew marvellously and became a center of religious activity for the entire city.

The funeral services were on Thursday, August 12th. The body was brought from Hanover, N. H., and reposed in the church on Wednesday. Many hundreds of people came to the church on Wednesday afternoon and evening to pay a last tribute of esteem and affection. Bishop Lines officiated at the funeral and was assisted by the Rev. William P. Brush, rector of St. Paul's Church, Jersey City, who read the lesson, and by the Rev. George C. De Mott, assistant minister at St. John's, who read the committal in Bay View cemetery, Jersey City. A goodly number of clergy were present and the capacity of the church was more than overtaxed by the presence of the parish vestry and vestrymen from other city parishes, and parishioners.

Mr. Hadley occupied prominent positions in the diocese and in the city. His death means a great loss to hundreds who looked upon him as a personal friend.

PROVINCIAL CONFERENCE OF EXAMINING CHAPLAINS

THE BOARD of religious education of the Province of Washington, at its meeting at Mount St. Alban, Washington, D. C., on April 20th, initiated arrangements for a conference of examining chaplains of the Province, to be held during the Synod of this Province at Richmond, November 18th, 19th, and 20th. The secretary of the board, since April, has been in steady correspondence with the Bishops and examining chaplains of the eleven provincial dioceses. All the Bishops have cordially coöperated with the project and have appointed chaplains to participate in the conference. It is planned that this shall be a permanent feature of the work of religious education in the Province of Washington, and that its special plan shall be to reach uniformity in the interpretation and application of the canons of the General Convention concerning examinations in lieu of an academic degree as well as for deacon's and priest's orders. Even in contiguous and closely allied dioceses there is wide divergence of usage as to the extent of the examinations: for instance, in mathematics, history, Latin, and Greek. In the Bible examination for deacon's orders there is no standard usage as to the number of books to be required for translation and exegesis. The consequence is that men of the same class and the same seminary find themselves facing mild or severe requirements of such wide difference as to seem little short of unjust. A common understanding and agreement leading perhaps to an appointed syllabus of examinations for the whole Province, such as now exists in the diocese of Bethlehem and Washington, would lead to a more orderly and effective administration of this aspect of the Church's work.

Under appointment of the Provincial Board the convener of this conference is Canon De Vries of the diocese of Washington, to whom all inquiries and suggestions should be addressed.

ALABAMA

C. M. BECKWITH, D.D., Bishop

Loving Cup for the Rev. W. T. Allan

THE REV. W. T. ALLAN, rector of St. Luke's Church, Jacksonville, Ala., preached his farewell sermon, ending two pastorates of thirteen years, on Sunday, August 8th. The congregation was largely composed of the business men of the city and others outside of the Church. At the close of the service, Prof. C. W. Daugette, president of the Alabama State Normal College and junior warden of the parish, on behalf of the parish, presented the rector, in a very graceful speech, with a beautiful loving cup, as a token of affectionate esteem and in recognition of faithful service. The cup was sterling silver, lined with gold. Professor Daugette then delivered to Mrs. Allan a gold-headed umbrella, on behalf of the guild, declaring their loving esteem and recognizing her splendid leadership. Mrs. Allan was president of the guild for nine years, and teacher in the Sunday school.

CALIFORNIA

Wm. F. Nichols, D.D., Bishop

Resignation of Rev. C. N. Lathrop

The Rev. Charles N. Lathrop has resigned the rectorship of the Church of the Advent, San Francisco, to become Dean of All Saints' Cathedral, Milwaukee. Mr. Lathrop has been rector of the Church of the Advent for fifteen years or more, and carried it through the period of storm and stress following the disaster of 1906. He has maintained a more elaborate ritual than has generally prevailed in this diocese; and at the same time has made many friends of clergy of all shades of ecclesiastical habit. He has been for several years a member of the Standing Committee, and has represented the diocese in the last three General Conventions. He was one of the three commissioners from this diocese sent East at the request of the General Board of Missions to present the cause of California after the disaster of 1906. He will be missed all through California in many ways. He has been prominent in social service work, being the chairman of the diocesan board of social service; and he declined the call to succeed Bishop Sumner as Dean of the Cathedral in Chicago. Following his desire for, and his capacity in, this kind of work, Mr. Lathrop is on his way to Belgium to spend some months in the relief work there under the charge of Mr. Hoover. He expects to enter into residence in Milwaukee about the middle of January, 1916.

EASTON

Wm. Forbes Adams, D.D., D.C.L., Bishop

New Church Building Opened at Quantico

Wednesday, August 11th, the new Church of St. Philip, Quantico, Md., was opened for divine service at 3 P. M. A large congregation gathered from the country roundabout, completely filling the building. Evening Prayer was read by the rector, the Rev. R. Bancroft Whipple. The sermon was preached by the Very Rev. Henry B. Bryan, Dean of Trinity Cathedral, Easton, who had for his subject, "The Church as a Witness of the Love of God." Special music was rendered by the choir. The church being entirely paid for, the offerings were for its furnishings. This new building is erected upon the site of the former church, consecrated by Bishop Whittingham in 1845. St. Philip's, Quantico, is one of the chapels of ease of the Spring Hill parish, in Wicomico county. The Rev. R. Bancroft Whipple is the rector of two colonial parishes. In the Spring Hill parish are three churches or chapels, St. Paul's, the parish church; St. Peter's, Mardella Springs, and St. Philip's, Quantico, the new church. In the Stepney parish are two churches, Stepney Church, at Green Hill, and St. Mary's chapel, at Tyaskin. Beside building this new church at Quantico, Mr. Whipple rebuilt the churches at Spring Hill and Tyaskin, and is preparing to build a new one at Mardella Springs. This new church at Quantico will be consecrated by the Bishop at his annual visitation in the autumn.

MONTANA

L. R. Brewer, D.D., Bishop
W. F. Faber, D.D., Bp. Coadj.

Services—Preparing for the Advent Preaching Mission

Sunday, August 8th, Bishop Faber held services in the military chapel at Fort Yellowstone in the National Park. There was a small congregation in the morning, but in the evening there was a large attendance, probably the largest since the chapel was opened. In the congregation were Church people from many parts of the country who were making the tour of the park. This work is now under the charge of the Rev. J. F. Pritchard of Emigrant, who holds services there regularly once a month.

A rather unique Confirmation took place in St. Peter's Church, Helena, on Sunday, August 8th, when Bishop Brewer confirmed his own grandson, a young man of about twenty years, and Mr. William C. Chessman a man of eighty-five years, who has been on the vestry and vestry committee of St. Peter's Church from its origin, and a constant and regular attendant on its services for some forty years. Bishop Brewer is taking the services in St. Peter's Church, Helena, during the month of August, while the Rev. Francis R. Bateman is having a vacation.

The Rev. Philip Anschutz of St. Luke's Church, Billings, is spending his vacation in Virginia City and parts adjacent in Madison county, holding services in a number of places that have been vacant for some time on account of the long continued illness of the Rev. H. G. Wakefield.

Preparations are being made in the diocese for carrying out the idea of the Advent Preaching Mission, though it will not be confined to Advent. Already plans have been made for missions to be held in quite a number of places.

NEWARK

Edwin S. Lines, D.D., Bishop

Sneak Thief Takes Candlesticks from Hoboken Church

Plain clothes men connected with the police department are making efforts to learn the identity of a sneak thief who last week stole from the high altar of Holy Innocents Church, Hoboken, two beautiful inlaid jeweled candlesticks. The theft took place while the sexton was mowing the lawn around the church, which is left open daily for prayers and meditation. After the sexton had finished mowing the lawn he entered the church and at once observed that someone had removed the candlesticks. He paid no attention to the matter, however, for he assumed that the rector had ordered their removal. When he started to dress the altar preparatory to Sunday services the candlesticks were still missing. It was then that a search was made for them and it came to light that someone had carried them off. It is not the intrinsic value of the articles that makes their theft regrettable so much as the fact that they were donated to the parish.

OLYMPIA

Frederick W. Keator, D.D., Bishop

Quiet Day Services in Seattle

A quiet day was held in Christ [illegible] Seattle, August 7th, at the reque[illegible] of the Ward of the C. B. S. The Rev. H. H. G[illegible] was the conductor. The day began with [illegible] address and Compline at 8 P. M., August [illegible] August 7th, Holy Communion and [illegible] at 8 A. M.: breakfast at 8:45: Tere[illegible] dress at 10; intercess[illegible] lunch at 12:45: address and [illegible] Evensong at 3:30. The Hours were said [illegible] the *Treasury of Devotion*. Altogether ab[illegible] thirty were in attendan[illegible]

CANADA

Planning for Consecration of Bishop-elect Scriven —Memorials and Gifts—Services

Diocese of Calgary

In the parish of St. John the Baptist, at Clive, a notable parochial festival was held in July. The men of the congregation cleared the church property of underbrush while the women cleaned the interior of the building. Evensong in the church brought the day's proceedings to a close.—A quarterly paper of intercession and thanksgiving has been started in the diocese.

Diocese of Columbia

St. Bartholomew's Day, August 24th, has been fixed by Bishop Du Vernet, Metropolitan of British Columbia, for the date of the consecration of the Ven. Archdeacon Scriven, Bishop-elect of Columbia. The service will be held in Christ Church Cathedral, Victoria.—Bishop Hamilton of Mid-Japan passed through Victoria on his way to Toronto, where he will be present at the General Synod. His work is under the charge of the Missionary Society of the Church of England in Canada. He says that though the finances of his diocese are naturally affected by the war yet the work has not suffered any serious check.

Diocese of Huron

A bequest of $1,000 has been received by the representatives of St. John's Church, Sarnia, which has been added to the fund for defraying the church debt.—St. Mary's Church, Walkerville, has been benefited by a bequest of $20,000 from the estate of the late E. C. Walker. There has been a daily service of prayer for those at the war, in St.

I chatter, chatter, as I flow,
To join the brimming river;
For men may come and men may go,
But I go on forever.

The Standard Beverage

Imitations of Coca-Cola come and go—none last more than a few seasons. This has been going on for 29 years—yet Coca-Cola, unchanged in name or self, keeps its old friends and makes new ones.

Demand the genuine by the full name that has inspired so many imitations.

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54-R

John's Church, Sarnia, since the 21st of last August, and over thirty men, including the rector's son, have gone to the front from the congregation.

Diocese of Kootenay

AT A MEETING of the rural deanery of Okanagan at Penticton, the establishment of a "Bush Brotherhood" was advocated at some central point in the diocese. A resolution was passed recommending to the Synod the appointment of two diocesan missioners as soon as funds are given for the purpose.—BISHOP DOULL has returned to his residence at Vernon for the month of August.

Diocese of Montreal

BISHOP FARTHING is spending his vacation at Muskoka, where he will be until the meeting of the House of Bishops in Toronto the first week in September.—LIEUT. FRENCH, youngest son of the Rev. Arthur French, rector of St. John the Evangelist, Montreal, was wounded at Gallipoli in July. He was a student at Oxford when he enlisted. His brother is serving in the Royal Artillery.—THE NEW credence table and a memorial window in Christ Church, Aylmer, were dedicated by Bishop Farthing on his recent visit to the parish. Very beautiful altars have been placed in the churches at Aylwin and Kazabazua. A beautiful brass altar desk was dedicated by the Bishop on his visit to St. James' Church, Stanbridge East.—BISHOP MILLS of Ontario visited St. James' Church, St. Johns, in the end of July and preached. His visit was a great pleasure to the parishioners, many of whom remembered him when he was rector of the parish thirty years ago.

SPECIAL SERVICES were held in many of the churches in Montreal, August 4th, for the success of the allied armies, that being the anniversary of the declaration of war. There was a celebration of Holy Communion in each of the city churches in the morning. The members of the Soldiers' Wives' League attended the services in Christ Church Cathedral. The congregations of St. Clement's and Grace Church held a united service of intercession in the evening. The Grenadier Guards marched to St. Stephen's Church from their armory, to take part in the evening service. Bishop Farthing preached at the evening service in the Cathedral.

Diocese of Niagara

THE ILLUSTRATED lectures given in the camp at Niagara, at the canteen run by St. Andrew's Brotherhood, have been a great success and much appreciated by the soldiers.—THE BISHOP of the diocese in a recent pastoral letter calls upon his people "to continually give themselves to penitence, prayer, and waiting upon God, in face of the crisis which in His overrruling Providence has been permitted to come upon our empire."

Diocese of Ontario

IN SOME parishes in Ontario the day of intercession commemorating the beginning of the war was observed on the Sunday previous, August 1st. Bishop Bidwell has issued a letter to the clergy of his diocese, intimating that anyone who desires to become chaplain to the overseas forces should apply first to his Bishop, who, if he found the application suitable, would forward it to the proper authorities. More chaplains are needed.

Diocese of Quebec

THE NEW rector of St. Peter's, Sherbrooke, in succession to the Rev. Canon Shreve, is the Rev. H. R. Bigg, at present rector of Three Rivers, and Rural Dean.—THE CLERGYMAN in charge of St. George's Church, Metis Beach, for the summer is the Rev. F. Vial of Lennoxville. Notwithstanding the war there are many Church people taking holidays at this popular summer resort, and the services are well attended. The late Colonel Burland, so good a friend to the Church, who was the head of the Canadian Red Cross Society, and who died in London, is much missed at St. George's, where he served as churchwarden for many summers.

Diocese of Saskatchewan

AT THE conference of the rural deaneries of Prince Albert and Melport, held in July, in the basement of St. Alban's Pro-Cathedral, Prince Albert, Bishop Newnham at the opening spoke on self-denial and self-sacrifice. The Bishop said the conference had been called instead of the Synod. He will be away from his diocese for the next three months, first visiting Indian missions, and then going to Toronto to take part in the General Synod. A paper was read on the first day of the conference on "The Woman's Auxiliary: Its Sphere, and Relationship to the Vestry." In the course of it, it was strongly urged that women should be given a vote at vestry meetings, especially the president of the Auxiliary. Archdeacon Dewdney gave an address on "Sacrifice and Service expressed in Finance." He also gave an explanation of suggested amendments to the canons and constitution of the diocese. There were early celebrations each day of the conference in the Pro-Cathedral, and a quiet half hour conducted by the Bishop. It was felt at the close that the conference had been most helpful. At the public meeting on the evening of the first day the Bishop gave an address on "The War and its Lessons."

TWO OF the diocesan clergy are serving as chaplains at the Rouen Base Hospital, in the Canadian Expeditionary Force.—A CHURCH HALL is to be built at the west end of the church at Vermillion. The necessary funds have been contributed for the work.

Diocese of Toronto

A LARGE number of people were present when on July 6th Bishop Sweeny laid the cornerstone of the new portion of St. John's Church, Norway. This is the mother church in that suburb of Toronto, east of the Don river. The present building is nearly fifty years old and the parish work is constantly increasing, necessitating an extension of the seating capacity. The present rector, the Rev. W. Baynes-Reed, has had charge of the parish for the last eighteen years.—ST. GEORGE'S CHURCH, Allandale, was consecrated by the Bishop July 7th.—THE SUGGESTION having been made at the annual meeting of the diocesan Woman's Auxiliary, in Toronto, that some plan should be divised for continuous prayer for the men at the front, the plan is now in working order. The arrangements made in each parish provide for perpetual prayer being made from 7 A. M. to 11 P. M. during the war.

THE COMBINED choir boys' camp at Sunnyside is a great success. The choirs of five Toronto churches are represented.—A LARGE party of mothers and children from the parish of Trinity East were taken for a day in the country by Canon Dixon in July.—THE VETERAN missionary to the Eskimos, the Rev. E. J. Peck, has been visiting Fairbank and preached at St. Hilda's Church there, July 18th.

PLANS FOR the improvement of the property of St. Stephen's, Toronto, include the building of a parish hall and the installing a new lighting and heating plant in the church and Sunday school. The cost of the improvements will be about $15,000.—ARRANGEMENTS were made for a united patriotic celebration in St. James' Cathedral, August 4th. The service was to be attended by the lieutenant governor, the mayor of Toronto, and other notable persons.—ST. JOHN'S CHURCH, Blackstock, which was closed for renovation and repairs, was reopened July 18th. It has been much improved.

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brothers who fell in defence of their country, and given by their two sisters, was unveiled in Trinity Church, Thornhill, July 11th. The names were Lieut. and Capt. Chadwick. The members of Trinity congregation have given a bed for sick and wounded Canadian soldiers in the Duchess of Connaught's Hospital at Cliveden, England.—HOLY COMMUNION was celebrated in St. Andrew's Church, Centre Island, on August 4th, the day appointed for intercession, at 7 A.M. and at 8 A.M. From that time throughout the day prayer was continuously offered until 8 o'clock in the evening, at which time a public service brought the day to a close.

The Magazines

(*Continued from page* 603)

personal character is the subject of much ugly rumor. The Vatican, as distinguished from the Pope, is systematically hostile to the Allies. "When at last the people rose up again Giolitti and his enormities, the Vatican had its mob in readiness to make counter-demonstrations and was only prevented by the strenuous efforts of certain decent Catholics. The rank and file of the Italian Bishops and clergy are, however, sincerely loyal and patriotic. George Brandes writes in the same magazine of Napoleon. "He was originally an out-and-out Italian. Although formally of French birth, he was by nature not French; he was late in learning to use the language like a native; he never mastered French orthography, a fact which he concealed by dictation. . . . He reminds one of the greatest men of the Italian Renaissance by his combination of realism and magnificent fantasy. The French genius has a foundation of sound common sense, a clear intellect entirely free from the fantastic. We see this in its most pronounced embodiments in Montaigne, La Fontaine, Moliere. Genius in the most French of Frenchmen is characterized by taste and fact; it is analytic, as in Racine and Voltaire, or verbal as in Hugo. Bonaparte is practical, not verbal; synthetic, not analytic. Like Michaelangelo, he has a fondness for the colossal, the grandiose." In another article, "Life in Eastern Galicia," we read that in a Galician village hut are "two rooms, the 'hot room' and the 'cold room.' In the first the entire family, generally several generations, eat, sleep, and work; and in the other the family live stock is accommodated. At sunrise there emerges from the 'cold' room a procession of, say, a pony, a couple of cows, several dogs, some curly-haired pigs, and much poverty." Yet "a quaint picturesqueness redeems the interior of even the most squalid Russian or Eastern Polish huts" and an ikon, or a crucifix, according to whether we are in Russia or in Poland, hangs near every entrance door.

"MR. BRYAN" is the subject of an acute character sketch by Sydney Brooks in the July *Nineteenth Century*. "One reads over the prescriptions he has written out for the various ailments of the body politic, one wades through speech after speech of sloppy metaphysics in which the orator deifies 'the People,' rediscovers all the estimable verities that most men are content to take for granted, and thumps the cushion of his pulpit with revivalist ardor, and the conclusion seems irresistible that here is our old friend the political quack. Not at all, or not, that is, if quackery carries with it any implication of deliberate deception. Mr. Bryan believes in his panaceas. What would be a platitude in the mouth of another man of another order of mind is in his case the fruit of a sustained intellectual effort." The American people have seen him leave the cabinet, some with respect for his consistency, others with a sense of relief, "the majority with indignation and something like contempt." Canon Deane writes on "The Church's Opportunity." The clergy of the Church of England, he thinks, are working magnificently among the poor, and English workingmen are rarely hostile to the Church (and in many instances they love the individual parson), though they seldom dream of looking to it for guidance. The gulf is evident between the clergy and educated people. Their thought moves on different planes. "The things which appear of absorbing importance to the clergy (with whom must be included their devout followers) are almost without meaning to the average layman. Just now his religious instincts have been re-awakened; he turns to organized Christianity, as represented by the Church, to learn what message it has for an anxious soul. The published utterances of its leaders he finds to consist, with a very few notable exceptions, of the tritest platitudes. Perhaps he reads a Church newspaper. Convocation, he discovers, is mainly engrossed by questions of Prayer Book revision, the wording of collects, and the permissive use of the Athanasian Creed."

PROBABLY the best plea for peace that could be made would be pictures of the battles in Europe as they are in all their ghastly details. E. Alexander Powell, writing in the September *Scribner*, describes his experiences "In the Field with the Armies of France." It is a picture of war to stir the emotions, to appeal to every sense of humanity. *The pity of it*, the incredible sacrifice, the suffering, and the set-back to our boasted civilization. No one else has had such opportunities to see the trench fighting, the thundering duels of artillery.

THE CONTENTS of the *Commonwealth*, described as "a Christian social magazine," of which Canon Scott Holland is editor-in-chief, are always interesting. Dr. Scott Holland's "Notes of the Month" comprise very readable summaries of the news of the world from the English point of view during the month previous and are always illuminating. The entire range of contents is always of much interest.

THE JUDGMENT OF GOD

THE JUDGMENTS of men are, necessarily, more or less imperfect. So many influences are brought to bear on each individual soul, for good or for evil, that the results are strangely commingled, and only the overruling power of Almighty God is able to straighten out the tangled threads and determine the actual amount of responsibility for action. We cannot always understand ourselves; we know that we are often misunderstood and misrepresented, and that both praise and blame may be unjustly meted out to us; yet we are strangely slow to make the allowance for others that we think is due to us. We believe in a God who is infinitely just; and, because He is just, He takes into consideration all contributing circumstances and influences in weighing our character. He expects of each the best of which he is capable, according to his teaching and opportunity and ability; and that, surely, is something with which none can quarrel. Yet our God is also a God of love and mercy; making due allowance for the weakness of our mortal; forgiving us over and over again, asking only true penitence on our part—the penitence that makes us strive more earnestly against the besetting sins. God is not an arbitrary judge, rewarding or punishing whom he will, but a loving Father, desirous of seeing his children develop along right and normal lines to the best that is within their capability. What there is in store for us in the future life we cannot tell; but whatever it may be, it is what the Father, in His infinite wisdom and love, knows is best for our souls, to fit them for eternal life in His presence; and with that we may surely rest content.—Waterbury *American*.

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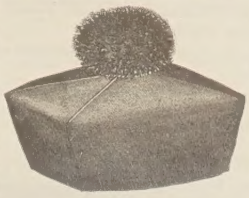

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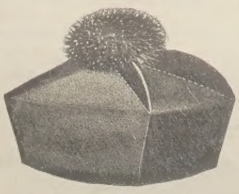

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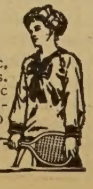

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